GOLDEN ADVICE SERIES 2 سلسلة النصيحة الذهبية

يَا بُنَيَّ...!

O MY SON...!

Compiled by the Research Unit

DARUSSALAM

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O MY SON...!

DARUSSALAM
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Explanation of Symbols used

A Muslim is encouraged to utter certain phrases at the mention of Allaah, His Messengers, His Angels, the *Sahaabah*, or other righteous Muslims. The phrases are presented below and the reader is advised to utter the complete phrase when he comes across any of these symbols or abbreviation:

Phrase	Mentioned With	Transliteration	Meaning
سبحانه وتعالى	Allaah's Name	*Subhaanahuu wa ta'aalaa*	Glorified and Exalted is He
ﷺ	Prophet Muhammad	*Sallallaahu 'alayhi wa sallam*	May the peace and blessing of Allaah be on him
عليه السلام	A Prophet or an Angel	*'Alayhis Salaam*	Peace be on him
رضي الله عنه	A companion	*Radiyallaahu 'anhu*	May Allaah be pleased with him
رحمه الله	A past scholar or righteous Muslim	*Rahimahullaah*	May Allaah have Mercy on him

Introduction

Naseehah (Advice) and its position in the Religion

All Praise is to Allaah, we praise Him, seek His help and His forgiveness. We seek refuge with Allaah from the evils of our souls and evils of our deeds. One whom Allaah guides none can lead him astray, and one whom He misguides, none can guide him. I bear witness that there is no god but Allaah, and I bear witness that Muhammad ﷺ is His Servant and His Messenger.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

"O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam." [*Aal Imraan* (3): 102]

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person (Aadam), and from him (Aadam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you." [*An-Nisaa'* (4): 1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ○ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His

Messenger ﷺ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)." [*Al-Ahzaab* (33): 70-71]

«أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

As for what follows:

Verily the most truthful speech is the Word of Allaah and the best guidance is the guidance of Muhammad [peace and blessings of Allaah be upon him], and the worst of affairs are the newly - invented matters. Every newly - invented matter is an innovation, every innovation is a going astray and every going astray is in the Fire.[1]

Giving *Naseehah* Is A Characteristic of the Prophets

One of the major characteristics of the caller to Allaah – indeed, it should be a major characteristic of the believer – is that very important characteristic of giving advices. Being

[1] This is the famous *Khutbat Al-Haajah* which the Prophet ﷺ would recite whenever he was going to deliver a sermon, make a speech. See *'Khutbat Al-Haajah'* of *Shaykh* Muhammad Naasirdeen Al-Albaanee (Al-Maktab Al-Islaamee, Damascus, 1980) for its authentication and further details.

from the people of naseehah or having the characteristic of being *'Naasih"* is something that Allaah has commanded this *Ummah* with. It is also one of the important characteristics that the Prophets came with.

Allaah informs us that when the people of Nuh ﷺ accused him of being upon misguidance and error with their saying:

﴿إِنَّا لَنَرَىٰكَ فِي ضَلَٰلٖ مُّبِينٖ﴾

"Verily, we see you in plain error." [*Al-'A'raaf* (7): 60];

he rejected that and responded that he was giving them sincere advice:

﴿قَالَ يَٰقَوۡمِ لَيۡسَ بِي ضَلَٰلَةٞ وَلَٰكِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ۝ أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي وَأَنصَحُ لَكُمۡ وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ﴾

"[Nuh (Noah)] **said: "O my people! There is no error in me, but I am a Messenger from the Lord of the** *'Alameen* (mankind, jinns and all that exists)! **I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allaah what you know not."** [*Al-'A'raaf* (7): 61-62]

Similarly, Allaah ﷻ tells us that when Hud ﷺ began to call to Allaah; his people referred to him as being upon 'foolishness":

﴿قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَـٰذِبِينَ﴾

"The leaders of those who disbelieved among his people said: 'Verily, we see you in foolishness, and verily, we think you are one of the liars.'" [*Al-'A'raaf* (7): 66];

so he retorted and said:

﴿قَالَ يَـٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَـٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَـٰلَمِينَ ○ أُبَلِّغُكُمْ رِسَـٰلَـٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ﴾

"O my people! There is no foolishness in me, but (I am) **a Messenger from the Lord of the 'Alameen (mankind, jinns and all that exists)! I convey unto you the Messages of my Lord, and I am a trustworthy adviser** (or well-wisher) **for you."** [*Al-'A'raaf* (7): 67-68]

So there is no doubt that the characteristic of giving advice for the sake of Allaah – that is the characteristic of being 'Naasih" – is from the characteristics of the Prophets, just as it should be with the callers to Allaah and all of the believers. So this affair of *Naseehah* is something, which is fundamental and a most important characteristic for every Muslim.

Jarir bin 'Abdullah ﷺ said: *"Amma B'adu*

(now then), I went to the Prophet ﷺ and said, 'I give my pledge of allegiance to you for Islaam." The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims)." [2]

Also, Tamim Ad-Dari narrated: Allaah's Messenger ﷺ said three times:

الدِّينُ النَّصِيحَةُ

"The religion is *Naseehah* (sincere advice)." [*Ad-Deen Naseehah*]

The people asked, "To whom?" The Prophet ﷺ replied:

لله وَلِكِتَابِهِ وَلِرَسُولِهِ مِثْلَهُ وَلأَئِمَّةِ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ وَعَامَّتِهِمْ.

"To Allaah and to His Book and to His Messenger and to the leaders of the Muslims and the common folk (all the Muslims)." [3]

The Golden Advice Series

In response to the obligation of giving *Naseehah* and its obvious need in our

[2] *Bukhaaree*

[3] *Muslim*

ummah at the present time, **DARUSSALAM PUBLICATIONS** has come up with **The Golden Advice Series** which was orginally Published by Deen Communications Limited, Nigeria. This series will, *Insha Allaah*, contain several books; each of which is devoted to an advice given from the texts of Islaam (the Qur'aan and the *Sunnah*) with its explanation as provided by the esteemed scholars or people of knowledge. The advice range from the most important issue (*Tawheed* or worshipping Allaah alone), to morals and also issues of business transactions.

Each book comes in an easy-to-read size but the contents are highly beneficial, *Bi Ithnillaah!* In this first phase, ten pieces of advice have been treated. It is our hope that, *Insha Allaah*, more will be added in the days ahead. This book centers on the *Naseehah* Luqmaan gave to his son that starts with the attentive words: "O My Son...!"

Everything that is correct in the books of The Golden Advice Series is from Allaah ﷻ – and to Him is all the praise; every mistake or error is from our imperfection and from *Shaytaan* – and we seek refuge in Allaah from him! We ask Allaah ﷻ to accept this effort of ours as an act done purely and sincerely for His Face and that He does not allow anyone or anything else to have a share in it.

The end of our *Du'aa'* is that all praise is for Allaah, Lord of the worlds. And may His

peace and blessings be upon the Prophet Muhammad, his family, his Companions and those who follow him till the Day of Reckoning! *Aameen*.

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The Advice of Luqmaan

﴿وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ
ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ○ وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ
وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِي عَامَيْنِ أَنِ ٱشْكُرْ لِي وَلِوَٰلِدَيْكَ إِلَيَّ
ٱلْمَصِيرُ ○ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ
إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ○ يَٰبُنَيَّ
إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي
ٱلسَّمَٰوَٰتِ أَوْ فِي ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ○
يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ
مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ○ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ
وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ○ وَٱقْصِدْ
فِي مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ﴾

And (remember) **when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allaah. Verily! Joining others in worship with Allaah is a great *Zulm*** (wrong) **indeed. And We have enjoined on man**

(to be dutiful and good) **to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination. But if they** (both) **strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do. "O my son! If it be** (anything) **equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allaah will bring it forth. Verily, Allaah is Subtle** (in bringing out that grain), **Well-Aware** (of its place).

"O my son! *Aqim-is-Salaah* (perform *As-Salaah*)**, enjoin** (people) **for *Al-Ma'ruf* (Islaamic Monotheism and all that is good), and forbid** (people) **from *Al-Munkar*** (i.e. disbelief in the Oneness of Allaah, polytheism of all kinds and all that is evil and bad), **and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allaah with no exemption. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allaah likes not each arrogant boaster. "And be moderate** (or show no insolence) **in your walking, and lower your voice. Verily, the harshest of all voices is the voice** (braying) **of the asses."** [*Luqmaan* (31): 13-19]

Chapter 1

Shirk: The Greatest Injustice

One of the duties parents owe their children is to guide them aright by educating them.[4] They should correct their children's errors and most importantly guide them to live a life that is pleasing to Allaah and teach them a means of achieving it. Allaah ﷻ points these duties to parents, particularly the fathers, in His Book (the Qur'aan) when He gave the example of Luqmaan and his son.

﴿وَإِذْ قَالَ لُقْمَـٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

[4] For a full discussion of the rights of children and the duties of the parents, please see **O Young Man!**, Golden Advice Series #9. May Allaah ease our tasks!

"And (remember) **when Luqmaan said to his son when he was advising him: "O my son! Join not in worship others with Allaah. Verily! Joining others in worship with Allaah is a great *Zulm*** (wrong) **indeed."**

The first advice given by Luqmaan to his son was to avoid *Shirk*, the antithesis of *Tawheed* (singling out Allaah alone for worship).

What Is The True Meaning Of *Shirk* And What Are Its Types?

Murder, rape, genocide, terrorism, economic slavery and child molesting are some of the appalling crimes, which occur in our world today. Many would think that these are the worst possible offences, which could be committed. But there is something that outweighs all of these crimes put together: It is the crime of *Shirk*. There is no doubt that the above crimes are indeed terrible, but their comparisons with *Shirk* shows that they do not hold much significance in relation to this travesty.

When a man murders, rapes or steals, the injustice that is done is directed primarily at other humans. But when a man commits *Shirk*, the injustice is directed towards the Creator of the heavens and the earth; Allaah. When a person is murdered, all sorts of reasons and explanations are given. But one thing that the murderer cannot claim, is that he murdered the individual because he provided him with food, shelter, clothing and all the other things which keep humans aloft in this life.

But when a person commits *Shirk*, they attempt to, willingly or unwillingly, direct an injustice towards the one who has provided them with all these necessary things – and often a whole lot more. This Being who provides us with all our needs and wants

is of course Allaah, the Lord of this universe. So is it right for us to commit this offence against the one who has provided us with all that we could possibly need and more? This is why *Shirk* is the ultimate form of ingratitude which humans display, and will eventually cause many people eternal pain.

What is *Shirk*?

One of the most important obligations is to know the meaning of *Shirk*, its seriousness and its different types, so that our Tawheed (belief in the Oneness of Allaah) and our Islaam may be complete, and our faith may be sound.

Know, may Allaah guide you, that the word *Shirk* in Arabic means 'taking a partner', i.e., regarding someone as the partner of another. It is said (in Arabic): *'Ashraka Baynahuma'* (he joined them together) when he regarded them as two of equal status; or *'Ashraka Fi Amrihi Ghayrahu'* (he introduced another into his affair) when he made two people involved in it.

In terms of *Sharee'ah* or Islaamic terminology, *Shirk* means ascribing a partner or rival to Allaah in Lordship (*Ruboobiyyah*), worship (*Uluuhiyyah*) or in His names and attributes (*Asmaa' Wa Sifaat*).

A rival is a peer or counterpart. Hence Allaah ﷻ forbids setting up rivals with Him and he condemns those who take them (rivals) as gods instead of or besides Allaah in many Verses of the Qur'aan. Allaah ﷻ says:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾

"Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped)." [*Al-Baqarah* (2): 22]

Also, Allaah ﷻ says:

﴿وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ﴾

"And they set up rivals to Allaah, to mislead (men) from His path! Say: 'Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!'" [*Ibraaheem* (14): 30]

In the *Hadeeth* it is narrated that the Prophet ﷺ said:

«مَنْ ماتَ وَهُوَ يَدْعُو مِنْ دُونِ اللهِ نِدًّا دَخَلَ النَّارَ»

"Whoever dies claiming that Allaah has a rival, will enter Hell." [5]

The Origin of *Shirk*

The natural disposition of man **(Fitrah)** is to worship Allaah alone. Allaah created the creation in order that they should worship Him and He prepared for them – from His Provision – all that they would require. About this Allaah ﷻ says:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ○ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ○ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ﴾

"I did not create jinn and mankind, except that they should worship Me. I do not seek any provisions from them, nor do I ask that they should feed me. Indeed Allaah is the Provider, the Possessor of Might and Strength." [*Adh-Dhaariyaat* (51): 56-58]

[5] *Bukhaaree & Muslim.*

So the soul – if left to its *Fitrah* (natural disposition and inclination) - would find itself acknowledging Allaah's Divinity, loving Him and worshiping Him alone, without worshipping others along with Him. However, this *Fitrah* becomes corrupted and it deviates away from the pure worship of Allaah, due to what the devils – from amongst mankind and jinn – whisper to some people, beautifying to them their whispers of deception.

So *Tawheed* (to worship Allaah alone) is the core and root of man's fitrah, whereas *Shirk* (directing any part of worship that belongs only to Allaah, to other than Allaah) is alien to it and is something that deceptively enters into it.

Allaah ﷻ says:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

"So set your face to the *Haneef* Religion (the Religion of pure *Tawheed*), **This is the fitrah of Allaah with which He created mankind upon. There is to be no change in the creation** (i.e. Religion) **of Allaah. That is the straight and upright Religion. But most of mankind do not have knowledge."** [6]

The above *Aayah* clearly refutes the false notion of the atheists; who claim that the natural basis of man is *Shirk*, and that *Tawheed* evolved in man! Not only does the previous *Aayah* refutes this falsehood, but so do the following narrations:

Allaah's Messenger ﷺ said, that his Lord said:

[6] [*Ar-Room* (30): 30]

وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ، وَإِنَّهُمْ أَتَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ، وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَانًا

"I created all My Servants upon the true Religion (upon Tawheed, free from Shirk). Then the devils come to them and led them astray from their true Religion. They made unlawful to people that which I had made lawful for them, and they commanded them to associate in worship with Me, that for which I had sent down no authority." [7]

And Allaah's Messenger ﷺ said:

«ما مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلى الفِطْرَةِ، فأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسانِهِ، كما تُنْتَجُ البَهِيمَةُ بَهِيمَةً جمعاءَ، هَلْ تُحِسُّونَ فِيها مِنْ جَدْعاءَ؟»

"Every child is born upon the Fitrah (i.e. Islaam), but his parents make him a Jew or a Christian or a Magian. It is like the way on animal gives birth to a natural offspring. Have you noticed any born mutilated, before you mutilate them."

Aboo Hurayrah ﷺ said: Recite if you wish:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ﴾

"Allaah's *Fitrah* (i.e. Islamic Monotheism) **with which He created**

[7] *Muslim*

mankind. There is to be no change to the creation (Religion) of Allaah." [*Ar-Room* (30): 30]" [8]

If our natural *Fitrah* is upon *Tawheed*, why do we have to be warned against shirk; which is not natural? Why was this the first and the most important advice that Luqmaan gave to his son? The answer becomes clear once we examine the beginning of *Shirk*.

Mankind was, in the beginning, a single *Ummah* (nation) upon *Tawheed*, the pure worship of Allaah ﷻ alone. Then *Shirk* gradually overcame them. The basis for this belief is what Allaah ﷻ says:

﴿كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ﴾

"Mankind was one Ummah (nation), then Allaah sent Prophets bringing good news and warnings." [*Al-Baqarah* (2): 213]

Ibn 'Abbaas ؓ said: "Between Nooh ؑ and Aadam ؑ there were ten generations, all of them were upon the *Sharee'ah* (Law) of the truth, then they differed. So Allaah sent Prophets as bringers of good news and as warners."[9]

So, during the time of the Prophet Nooh ؑ *Shirk* appeared amongst his people, and they started worshipping idols along with worshipping Allaah. So Allaah ﷻ says:

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ۝ أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ﴾

"Indeed We sent Nooh to his people and he said to them:

[8] *Bukhaaree*
[9] *At-Tabaree in his Tafseer*

I have come to you as a clear warner; that you should worship only Allaah." [*Hood* (11): 25-26]

After this clear explanation, it is of the utmost importance for the Muslims to know exactly how *Shirk* spread amongst the Believers, after they were people upon pure *Tawheed*? Allaah – the Most Perfect – says about the people of Nooh ﷺ:

﴿وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾

"And they said: You shall not forsake your deities/gods, nor shall you forsake Wadd, nor Suwaa', nor Yaghooth, nor Ya'ooq, nor Nasr." [*Nooh* (71): 23]

Ibn 'Abbaas ﷺ relates:

"These were all idols from Nooh's nation, which eventually ended up amongst the Arabs. Wadd was the idol which was worshipped by the Kalb tribe in the region of Dawmatul-Jandal; Suwaa' was for the Hudhayl tribe; Yaghooth by the Ghutayf tribe at Jurf near the region of Sabaa; Ya'ooq for the Hamdaan tribe and Nasr was the idol worshipped by the Dhul-Kalaa of the Himayr tribe. Indeed these five idols were the names of righteous men from the nation of Nooh. When they died, Shaytaan whispered to their people to make statues of them in honour of them, and to place these statues in their places of gathering as a reminder of them, so they did this. However, none from amongst them worshipped these statues, until when that generation passed away and the purpose of the statues was forgotten, the next generation then began worshipping them." [10]

Muhammad Ibn Qays ﷺ said:

"Yaghooth, Ya'ooq and Nasr were a group of righteous men,

[10] *Bukhaaree*

who were taken as examples to be followed by their people. So when they died their companions said: If we were to make pictures of them it would encourage us to do acts of worship and obedience to Allaah (as they did). So they made pictures of them. However, when they died and the next generation came, *Shaytaan* whispered to them saying: Your forefathers used to worship these righteous men, and it was due to them that it rained. So they began to worship them." [11]

So the beginnings of *Shirk* lay in the excessive praise and respect given to certain dead pious Muslims, who – due to peoples' love for them – became idols that were worshipped and supplicated along with Allaah ﷻ. [12]

[11] At-Tabaree in his *Tafseer*

[12] **SOME POINTS OF BENEFIT:**

Firstly: That *Shirk* began during the time of Nooh عليه السلام due to the excessive love and veneration that the people had for certain dead pious Muslim. Imaam Al-Qurtubee رحمه الله (d.654H) said: "The initial images that were made of these righteous men were done in order that the people could be reminded about their righteousness and so strive in being righteous; as they strove. So they worshipped Allaah by the graves of these righteous men. Then a people came after them who forgot the intent of their forefathers' actions. So *Shaytaan* whispered to them saying: Your fore-fathers used to worship these images and held them in great veneration." (*Jaami' li-Ahkaamil-Qur'aan*)

Secondly: "That *Shaytaan* is eager to misguide mankind and to plot against them. He comes from the angle of exploiting man's emotions, and lures them into doing acts that are (apparently) good. Thus, when *Shaytaan* saw amongst the people of Nooh عليه السلام their great love and esteem for the righteous, he tricked them into going beyond the bounds in their love, and he got them to make and place statues of these dead pious Muslims in their places of gatherings. The objective of this was to make them swerve away from the right path.

Thirdly: That *Shaytaan* does not only observe the present generation, and seek to deceive only them; but he also wishes to misguide and deceive

Why Warn Against *Shirk*?

Shirk (associating others with Allaah) is the greatest sin by which Allaah the Mighty and Majestic is disobeyed, and its danger is severe, and it is more hidden than the crawling of an ant. So due to that, it becomes stipulated upon every Muslim to have knowledge of *Shirk* until he becomes safe from it, until he is upon a clear path concerning its affair, and until he fortifies himself from falling into it. So there are many reasons why the Muslim, like Luqman's son, should be warned against *Shirk*; some of them are presented as follows:

1. The Messenger ﷺ who did not speak from his own desires, warned us that *Shirk* shall be found in this *Ummah*, and that the worshipping of idols and the following of the ways (*Sunan*) of the early polytheists (*mushrikeen*) will be found in it. Indeed many *Ahaadeeth* have come concerning that, such as his statement:

«لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّىٰ تُعْبَدَ اللَّاتُ وَالْعُزَّىٰ»

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future generations. Thus, when he could not plunge the present generation, from the people of Nooh عليه السلام, into *Shirk*, he eagerly awaited the next generation's arrival, in order that he could misguide them." [*Bayaan Haqeeqatut-Tawheed* (pp. 8-9) of Shaykh Saalih Al-Fawzaan]

Fourthly: That the worshipping of dead pious Muslims continues to be practiced amongst the *Ummah* even today. The difference is that the names have changed. Thus, instead of worshipping Wadd, or Yaghooth, or Ya'ooq; people have instead directed the same practices of *Shirk* – like supplicating directly to the pious dead, and taking them as intercessors between them and Allaah – to others; such as to Shaykh 'Abdul-Qaadir Al-Jeelaanee in 'Iraaq, or Al-Baydaawee in Eygypt, or Chishtee in India, or Ibraheem Niyaas in parts of West Africa, or Shaykh Bamba in Senegal, etc. However, changing the name of a thing does not change its reality.

"A day and a night will not come, except that Al-Laat and Al-'Uzzaa will be worshipped" [13]

And the Prophet ﷺ said:

وَلا تَقُومُ السَّاعةُ حتّى تَلْحَقَ قَبائِلُ مِنْ أُمَّتِي بالمُشْرِكِينَ، وَحتَّى تَعْبُدَ قَبائِلُ مِنْ أُمَّتِي الأَوْثَانَ

"The Hour will not be established until tribes from my Ummah attach themselves to the polytheists, and until tribes from my Ummah worship idols." [14]

And he said:

«لَتَتْبَعُنَّ سَنَنَ مَنْ كانَ قَبْلَكُمْ شِبْرًا شِبْرًا، وَذِراعًا ذِرَاعًا،

[13] *Bukhaaree* [**Translators Note:** As for Al-Laat, then Ibn Jareer At-Tabaree related in his *Tafseer* (27/58-59): "They extracted its name from the name of Allaah, so they said, 'Al-Laat', seeking to make it feminine, and Allaah is High and far removed from their statement." Imaam Al-Bukhaaree related in his *Saheeh* (6/361): From Muslim Ibn Ibraaheem who narrated to us, that Abul-Ashab narrated to us, that Abul-Jawzaa narrated to us from Ibn 'Abbaas ﷺ with regard to the statement of Allaah: **"Have you considered Al-Laat and Al-'Uzzaa?"** (Sooratun-Najm 53:19): "Al-Laat was a man who used to mix broth for the pilgrims."

As for Al-'Uzzaa, then An-Nasaa'ee reports in his *Sunan* (2/357), that when the Messenger of Allaah ﷺ conquered Makkah, he sent Khaalid Ibnul-Waleed ﷺ to it (Al-'Uzzaa). He found that it was built around three tree, so he cut them down and destroyed the building. So he went to the Prophet ﷺ and informed him, but he said: "Return, for you have done nothing." So he returned and found the keepers of the idol fleeing, saying: "O 'Uzzaa!" So Khaalid came and found a woman with dishevelled hair, throwing dust upon her head. So he struck her with his sword and killed her, then he returned to the Prophet ﷺ and informed him. So he said: "That was Al-'Uzzaa."]

[14] *Abu Dawood*

حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ»

"You will surely follow the ways (sunan) of those who came before you, hand span by hand span, arm span by arm span, to the extent that if they were to enter a lizard's hole, you would enter it with them." [15]

Indeed what the Messenger of Allaah ﷺ spoke about comes true as we see in this age of ours the deviation of some of the Muslims from their true Religion, and their accompaniment of the people of the graves and tombs, and their clinging to them and sacrificing to them in exclusion to Allaah.

2. Verily the Muslim must seek to know the evil so as to be warned from it and to stay far from it, because if he does not know it, he might fall into it unknowingly. This is proven in the statement of Hudhayfah ﷺ: "The people used to ask the Messenger of Allaah ﷺ about the good, and I used to ask the Messenger of Allaah ﷺ about the evil out of fear that I might fall into it." [16]

3. *Shirk* is the greatest of sins due to the following matters:

- It resembles the creation with the Creator in characteristics of *Uloohiyyah*. So whoever associates someone with Allaah, then he indeed resembles him to Him, and this is the greatest injustice, as Allaah ﷻ says:

﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

"Verily *Shirk* is a great injustice." [*Luqmaan* (31): 13]

[15] *Bukhaaree*
[16] *Bukhaaree*

And injustice (*zulm*) is to put something out of its proper place. So whoever worships other than Allaah, then indeed he puts worship out of its proper place, and he directs it to one who does not deserve it, and that is the greatest injustice.

- Allaah informed that He does not forgive the one who does not repent from *Shirk*.

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

"Verily Allaah does not forgive that Shirk be made with Him, but He forgives whatever is below that to whomever He wishes..." [*An-Nisaa'* (4): 48]

- Allaah has informed that He has made Paradise unlawful upon the one who commits *Shirk* and that his dwelling place will be in the fire of Hell, Allaah ﷻ says:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ
وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ﴾

"Verily whosoever associates partners with Allaah, then indeed Allaah has made Paradise unlawful for him, and his station is the Fire. And the transgressors will not have any helpers." [*Al-Maa'idah* (5): 72]

- *Shirk* nullifies all good deeds, as Allaah ﷻ says:

﴿وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ﴾

"And if they associate others with Allaah, whatever they have done is nullified." [*Al-An'aam* (6): 88]

And Allaah ﷻ says:

﴿وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ﴾

"And it was already revealed to you and to those before you, that if you should associate anything with Allaah, your work would surely become worthless, and you would surely be amongst the losers." [*Az-Zumar* (39): 65]

- The blood and wealth of the *Mushrik* (one who commits *Shirk*) is lawful, as Allaah ﷻ says:

﴿فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ﴾

"So kill the polytheists wherever you find them and capture them and besiege them and sit and wait for them at every place of ambush." [*At-Tawbah* (9): 5]

And the Prophet ﷺ said:

«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا»

"I have been ordered to fight the people until they say: 'There is none worthy of worship besides Allaah.' So if they say it, their blood and wealth is protected from me, except with due right." [17]

[17] *Muslim*

- *Shirk* is a deficiency and a problem that Allaah ﷻ has negated from Himself. So whoever associated others with Allaah, then indeed he has affirmed for Allaah what He negated from Himself. And this is the goal of *Muhaadah* (turning away) from Allaah ﷻ and the goal of *Mu'aanidah* (denial) and *Mushaaqah* (deviation) with Allaah." [18]

If a person commits *Shirk* and does not make repentance during his lifetime, then Allaah ﷻ will not forgive this person on the Day of Judgement. Hellfire will be made eternal for him and he will never come out of it. It must also be remembered that Allaah ﷻ through his justice, has not discriminated in the punishment of this crime. If a Muslim commits *Shirk* during his lifetime, and does not make repentance, he too will face the eternal fury of the Hellfire. It is this thought that helps Muslims from becoming too complacent and it is this thought that made Luqmaan warn his son – and by implication, the rest of the Muslims – against the deadly sin of *Shirk*.

In order to understand how *Shirk* manifests itself in our world, we need to look at how it relates to the categories of *Tawheed*:

Shirk in Allaah's Lordship (*Ar-Ruboobeeyah*)

This category of *Shirk* has two aspects:

i). *Shirk* by Association - As Muslims we believe that it is Allaah ﷻ alone who controls and sustains the universe. Those who commit *Shirk* by association believe that Allaah ﷻ is the Creator, but other parts of the creation also play a role in the running

[18] *Kitaabut-Tawheed* (p. 8-10)

of the world. A classic example of this is the Christian concept of Trinity. Christians believe that God (Allaah ﷻ) alone does not regulate the affairs of mankind. They believe that the other two parts of the Trinity, Jesus (as) and the Holy Spirit, also play a part in worldly affairs e.g Jesus pronounces judgement on the world and the Holy Spirit helps Christians through their daily lives. Qualities such as these should only belong to Allaah. The Hindus also commit this kind of Shirk, with them having hundreds of different gods for different aspects of their lives.

Unfortunately some Muslims have also fallen prey to this *Shirk*. There are many who often call out for help upon saints and holy men[19] who have passed away. One of the main saints whom they

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[19] ***Du'aa* to Other than Allaah is *Shirk***

The Prophet ﷺ said:

«مَنْ مات يَجْعَلُ لله نِدًّا أُدْخِلَ النَّارَ»

"Whosoever dies whilst making Du'aa' (invocation, supplication) to others besides Allaah, will enter the Hell-Fire." (*Al-Bukhaaree*)

A Proof From the Companions: Anas ﷺ related: "In times of drought, 'Umar Ibnul-Khattaab ﷺ used to ask 'Abbaas bin 'Abdul-Muttalib ﷺ to pray for rain on their behalf. He himself would say: "O Allaah we used to ask Your Prophet to supplicate on our behalf to You, and You would bless us with rain. Now we ask the uncle of our Prophet to supplicate to You on our behalf, so bless us with rain." Anas said: So they would be blessed with rain." (*Al-Bukhaaree*)

Sulaym bin 'Aamir Al-Khabaa'iree ﷺ relates: "That the sky withheld all rain, so Mu'aawiyah bin Abee Sufyaan ﷺ went out to pray for rain along with the people of Damascus. So when Mu'aawiyah sat upon the pulpit he said: "Where is Yazeed Ibnul-Aswad Al-Jurashee ﷺ?" So the people called him and he came stepping between the people. Then Mu'aawiyah commanded him, so he ascended the pulpit and sat at his feet. Then Mu'aawiyah said: "O Allaah! Today we are asking the best and noblest amongst us to supplicate to You for us. O Allaah, today we put Yazeed Ibnul-Aswad Al-Jurashee forward to supplicate to You for us. O Yazeed! Raise up your hands to Allaah." So he

invoke is 'Abdul-Qadir Al-Jeelanee' whom they call *'Al-Ghawth-e-Azam'* (the greatest source of help).

ii) *Shirk* by Negation - Over the centuries many philosophies and ways of life have denied the existence of God. Buddhism and Jainism are amongst the major world religions which assert this belief. During the 18th and 19th centuries the advancement of scientific knowledge led many philosophers and scientists to claim that God was a figment of man's imagination. By cancelling the role of a supreme legislator, those who claim that God does not exist, ultimately attempt to make themselves masters of their own as well as other people's destinies. Some atheists also give Allaah's Attributes to his creation. By denying Allaah, they say the world is eternal with no beginning and no end. And we know that this is only for Allaah ﷻ.

iii) *Shirk* in Allaah's Names and Attributes (*Asma Wa Sifaat*)

This category of ***Shirk*** has two aspects:

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raised up his hands and the people raised up their hands. Then rain-clouds, like large shields, came quickly from the west, and the winds blew, and it rained so much that people could hardly reach their houses." (Ibn 'Asaakir in *Taareekh Dimashq*)

So why didn't 'Umar ؓ and the rest of the Companions who were with him, go to the grave of our beloved Prophet ﷺ or to the grave of the greatest of the *Awliyaa'* Aboo Bakr ؓ and make *Du'aa* (supplication) to them for rain? Why? Because they knew that doing so would constitute *Shirk*? Likewise, why didn't Mu'aawiyah, and those of the righteous people with him, not delegate someone to go to Al-Madeenah – to the grave of the Prophet ﷺ or any of the Companions buried there – or directly make *du'aa* to them from Damascus, in their time of distress and great need? Why? Because they knew that doing so would constitute *Shirk*!

a). ***Shirk* by Humanisation** – The Tawheed of Allaah's Names and Attributes demands that we believe Allaah to be free from any human likeness. Those who commit *Shirk* by humanisation give attributes to God which are more appropriate for human beings than an all-powerful Creator. Christianity is again guilty of this *Shirk*. In the Bible we find countless examples of God being given human attributes. In the book of Genesis, God is said to have created the world in six days and then rested on the seventh!! In other places God is said to have repented for his bad thoughts and felt sorry because of his actions! These examples of humanisation are indeed an injustice to the Almighty, who responds clearly by saying in the Qur'aan:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

"There is nothing like Him and He sees and hears all things." [*Ash-Shoorah* (42): 11]

b). ***Shirk* by Deification** – This form of *Shirk* occurs when created beings are given the names or attributes of Allaah and thus become deities. This form of *Shirk* is especially popular with humans, with many people being given a god-like status by ignorant followers. Jesus, Buddha, Rama, Zoroaster and many other famous religious figures of the past have been held to be incarnations of the Almighty.

(iv). *Shirk* in the Worship of Allaah (*Uloohiyah/ Ibaadah*)

Shaykh Saalih bin Fawzaan Al-Fawzaan says:

"*Shirk* is to designate an associate/partner (*Shareek*) with Allaah in His *Ruboobiyyah* (Lordship), or His *Uloohiyyah* (Divinity). In most cases, the association (*Ishraak*) is in the *Uloohiyyah*, by

calling upon someone along with Allaah, or designating for other than Allaah something from the various types of worship such as: sacrifice, taking oaths, and fear, and hope, and love". This category of shirk has two aspects:

a) **Major *Shirk* (*Shirk-al-Akbar*)** – As Muslims we believe that all forms of worship should be for Allaah alone. Those people who physically direct their worship at other than Allaah, commit this major *Shirk*. By doing this action, mankind commits the greatest act of rebellion and places himself at the doors of eternal Hellfire. Some Muslims, just like those in Christendom, have fallen foul of directing worship and supplication to so-called 'saints' and holy men.[20] Many of them even ask the dead saints to grant them children and to forgive them of their sins![21] All this contradicts the statement of Allaah when He ﷻ commands us to:

[20] Footnote 14 above

[21] **Taking the Dead as Intercessors**
Allaah ﷻ says:

﴿إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ
۝ أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ
مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى
مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَـٰذِبٌ كَفَّارٌ﴾

"Indeed We have sent down to you the Book in truth, so worship Allaah alone by making the Religion purely for Him. Surely the Religion, worship and obedience should be for Allaah alone. But those who take as *Awliyaa'* (friends and protectors) **others along with Allaah say: We only worship**

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

"Say; Truly my prayer, my sacrifice, my life and my death are all for Allaah, Lord of the worlds." [*Al-An'aam* (6): 162]

Major *Shirk* is rampant amongst the world's population and is ultimately the obstacle to our salvation. Major *Shirk* (*Shirkul-Akbar*) is to make something from the various types of worship

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them so that they may bring us closer to Allaah. Indeed Allaah will judge between them concerning that in which they differ. Indeed Allaah does not guide those who are liars and disbelievers." (*Az-Zumar* 39:2-3)

﴿وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ
هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى
ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ﴾

"And they worship those besides Allaah that can neither harm nor benefit them, and they say: These are our intercessors with Allaah. Say to them: Do you inform Allaah about that which He does not have knowledge in the heavens and the earth. Glory be to Allaah and how free He is from that which they associate as partners with Him." [*Yoonus* 10:18]

"So Allaah – the Most Perfect – informed us in these two *Aayaat* that the idolaters had taken others from the creation as *Awliyaa'* along with Allaah. They worshipped them along with Him, by offering *Du'aa* (supplication) to them, and directing to them hope (of attaining safety or of being cured from some illness) and fear, sacrifice, vows, and their like claiming that directing such worship to these *Awliyaa'* would bring them closer to Allaah and that these *Awliyaa'* would then act as intercessors between them and Allaah. Yet Allaah – the Most Perfect – rejected such claims and made clear its falseness and labeled those who claimed such a thing as being liars and disbelievers!" [*Iqaamatul-Buraaheen* (p. 27) of Shaykh 'Abdul-'Azeez bin Baaz]

for other than Allaah, like sacrificing for other than Allaah, or taking an oath by other than Allaah, or calling upon other than Allaah, or seeking aid from other than Allaah; like those who seek aid from statues and idols and Awliyaa' (close allies of Allaah), and the righteous; upon the basis that this will bring them closer to Allaah. The ruling upon this type of *Shirk* is that it is disbelief (*Kufr*) that ejects one from the Religion.

Allaah does not accept anything from the one who commits major *Shirk* and his dwelling place is the Fire if he dies upon that, as the Prophet ﷺ said:

«مَنْ مات يَجْعَلُ للهِ نِدًّا أُدْخِلَ النَّارَ»

"Whoever dies whilst calling upon other than Allaah enters the Fire." [22]

So clearly, major *Shirk* is the absolute worst sin, and Allaah will never forgive those who die upon it. Allaah ﷻ says:

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا﴾

"Verily Allaah does not forgive that *Shirk* be made with Him, but He forgives whatever is below that for whomever He wishes. And whosoever associates others with Allaah in worship, then he has indeed invented a tremendous sin."' [*An-Nisaa'* (4): 48]

And Allaah ﷻ says:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ

[22] *Bukhaaree*

﴿وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾

"Verily whosoever associates partners with Allaah, then indeed Allaah has made Paradise unlawful for him, and his station is the Fire. And the transgressors will not have any helpers." [*Al-Maa'idah* (5): 72]

And Allaah ﷻ explained that whosoever commits major *Shirk* will not have his actions accepted:

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا﴾

"And We will approach what they have done of good deeds and make them like scattered dust." [*Al-Furqaan* (25): 23]" [23]

b) ***Minor Shirk (Shirkul-Asghar)*** – "Mahmood bin Lubayd ﷺ reported that Allaah's Messenger ﷺ said:

إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكُ الأَصْغَرُ

'The thing that I fear for you the most is minor Shirk'.

The companions asked: 'O' Messenger of Allaah, what is minor *Shirk*?' He replied:

يَقُولُ اللهُ عَزَّ وَجَلَّ لِأَصْحَابِ ذَلِكَ يَوْمَ الْقِيَامَةِ إِذَا جَازَى النَّاسَ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاؤُونَ فِي الدُّنْيَا، فَانْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً؟

'Showing off (Ar-riyaa'), for verily Allaah will say on the day

[23] *Mudhkiratun fil-'Aqeedah* (p. 20-21)

of resurrection when people are receiving their rewards, 'Go to those whom you were showing off to in the world and see if you can find any reward from them. [24]

"Minor *Shirk* does not expel one from the Religion, but it causes a deficiency in *Tawheed*; it is a way to major *Shirk*, and it is of two categories:

The first category is apparent *Shirk*, and it consists of words and actions. So the words are like those used in swearing by other than Allaah. The Prophet ﷺ said:

«مَنْ حَلَفَ بِغَيْرِ الله فَقَدْ أَشْرَكَ»

"Whoever swears by other than Allaah, then he has indeed disbelieved and committed Shirk." [25]

And he said about the statement: 'What Allaah wills and what you will.'

جَعَلْتَنِي لِلهِ نِدًّا؟! مَا شَاءَ اللهُ وَحْدَهُ

"Do you make me one to be called upon along with Allaah? Say: What Allaah alone wills." [26]

As for the actions, then it is like wearing a ring and thread to

[24] Authentic—Narrated by *Ahmed, Baihaqee* and *Tabaranee*].

[25] **Hasan***:* Related by *Abo Dawood* (3/570), *At-Tirmidhee* (3/253), who said: "A *Hasan Hadeeth*." It was authenticated by Imaam Ash-Shawkaanee in *Naylul-Awtaar* (8/257) and by Al-Albaanee in *Irwaa'ul-Ghaleel* (no. 2561).

[26] **Hasan:** Related by Al-Bukhaaree in *Al-Adabul-Mufrad* (no. 783), and by Ahmad (1/214), and an-Nisaa'ee in *al-'Amalul-Yawm Wa-Laylah* (no. 995), and Ibn Maajah (no. 2117). It was authenticated by Al-Aran'oot in *Takhreejul-Musnad Abee Bakr* (p. 55), and by Al-Albaanee in *As-Saheehah* (no. 139).

lift an affliction, or to remove it, and like the hanging of amulets in fear of the evil eye, and other than it. If it is believed that these things are causes for the raising of an affliction, or removing it, then this is minor *Shirk*, because Allaah did not make these to be causes. If it is believed that these things themselves remove the calamity, then this is major *Shirk*, because that is devotion to other than Allaah ﷻ.

The second category of minor *Shirk* is hidden *Shirk* (*Shirkul-Khafee*). It is *Shirk* in desires and intentions, like riyaa' (showing off), and *Sum'ah* (seeking good repute). This is like performing an act which brings a person closer to Allaah, and desiring the praise of the people by it. An example of the person who perfects his Prayer, or gives charity, so that the people will praise and commend him for it. Or it is like the person who recites the remembrance (*Dhikr*) of Allaah with a good voice and recitation, so that the people will hear him and praise and commend him for it. And Riyaa' (showing off) is when a person mixes his action with that which negates it.

Allaah ﷻ says:

﴿فَمَن كَانَ يَرْجُواْ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا﴾

"So whosoever wishes to meet his Lord, then let him perform righteous acts, and let him not associate anyone in the worship of his Lord." [*Al-Kahf* (18): 110]

The Prophet ﷺ said:

أَخَافُ عَلَيْكُمُ الشِّرْكُ الأَصْغَرُ

"What I fear for you most is minor Shirk"

They said: 'O Messenger of Allaah, what is minor *Shirk?*' He said:

الرياء

"Riyaa'." [27]

And from it is doing good deeds for the sake of obtaining worldly status; like the one who performs Pilgrimage (*Hajj*), or calls to Prayer, or agrees with the people for the sake of wealth. Or it is that he attains religious knowledge, or performs *Jihaad* for the sake of wealth. The Prophet ﷺ said:

«تَعِسَ عَبْدُ الدِّينارِ وعَبْدُ الدِّرْهَمِ»

"May the servant of the Deenaar perish, and may the servant of the Dirham (forms of currency) perish..." [28]

In Summary:

Shaykh Saalih Al-Fawzaan حفظه الله says: "To summarize what has passed, the difference between Major *Shirk* and Minor *Shirk* is as follows:

1. Major *Shirk* ejects one from the Religion and Minor *Shirk* does not eject one from the Religion.

2. The one who commits Major *Shirk* will reside in the Fire, and the one who commits Minor *Shirk* will not reside in it, even if he enters it at first.

3. Major *Shirk* nullifies all good deeds, and Minor *Shirk* does not

[27] ***Saheeh:*** Related by Ahmad (4/428) and Al-Baghawee (no. 4135), it was authenticated by Al-Albaanee in *Saheehul-Jaami'* (no. 1555).
[28] *Bukhaaree* (no. 2887) [*Kitaabut-Tawheed* (p. 11-13), slightly adapted]

nullify all good deeds; it only nullifies those good deeds in which *Riyaa'*, or an action done for the sake of worldly gain are mixed.

4. Major *Shirk* makes one's blood and wealth lawful, and Minor Shirk does not make these things lawful." [29]

The Greatest Injustice

Imaam Ibnul-Qayyim Al-Jawziyyah (d.751H) رحمه الله said:

"Allaah the Exalted informed that the purpose and affair of creation was to know His Names and to worship Him alone, without associates so that the people could become trustworthy *(Qist)*, and that is the justice *('Adl)* by which the heavens and the earth are established, as Allaah ﷻ says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ﴾

"We have already sent our Messengers with clear evidences and sent down with them the Book and the balance that the people may maintain their affairs in justice." [*Al-Hadeed* (57): 25]

So Allaah ﷻ informed that he sent His Messengers and revealed His books to establish the people upon fairness (*Qist*) and that is justice (*'Adl*). And from the greatest fairness is *Tawheed*, and it is the head of justice, and its maintainer, and *Shirk* is injustice, as Allaah ﷻ says:

﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

[29] *Kitaabut-Tawheed* (p. 13-14).

"Verily *Shirk* is a great injustice." [*Luqmaan* (31): 13]

So *Shirk* is the greatest injustice and *Tawheed* is the best form of justice. So what can be a greater denial than this meaning, so it is the greatest of major sins; to the extent that it is said when *Shirk* itself negates something, it becomes the greatest of major sins absolutely. And Allaah has prohibited Paradise upon everyone who commits *Shirk*, and He has made his blood, wealth, and family permissible for the people of *Tawheed*, and that they may take them as slaves for themselves since they abandon His *'Uboodiyyah* (worship)".

To know of the dangers of *Shirk* should be of primary importance. Whether we are Muslim or not, we should realise that it is the crime of *Shirk* which has led to the destruction of our world. By taking man away from the worship of Allaah, it has led him to the worship of other men, leading to oppression and tyranny. By confining man to the narrowness of this world, it will deny him the vastness of the Hereafter, which leads to justice and success. Therefore surely *Shirk* is the ultimate crime.

Chapter 2

Obedience to Parents

Allaah ﷻ says:

﴿وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَـٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ﴾

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination." [*Luqmaan* (31): 14]

After *Tawheed* the next advice from Luqmaan to his son is being dutiful and obedience to the parents. Our parents are the passage through which we came into this world. They experienced hardship and difficulty in raising us, particularly, our mothers. Allaah ﷻ has mentioned kind treatment of parents alongside the

command to worship Him alone. Allaah ﷻ says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents". [*Al-Israa'* [17]: 23]

﴿وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾

"Worship Allaah and join none with Him (in worship); and do good to parents..." [*An-Nisaa'* (4): 36]

This is indicative of the importance of honouring one's parents and treating them well.

Honouring one's parents means obeying them, respecting them, praying for them, lowering one's voice in their presence, smiling at them, lowering the wing of humility to them[30], not

[30] Allaah ﷻ says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ۝ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا﴾

"And your *Rabb* (Lord) has decreed that you worship none but Him. And that you be kind to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: 'My Rabb! Bestow on them Your Mercy as they did bring me up when I was young.'"[*Al-Israa'* (17): 23-24]

showing displeasure towards them, striving to serve them, fulfilling their wishes, consulting them, listening to what they say, not being stubborn towards them and respecting their friends both during their lifetime and after they have died.

That also includes not travelling without their permission, not sitting in a place higher than theirs, not starting to eat before they do, and not showing preference to your wife or child over them.[31]

[31] Narrated by Ibn Umar ﷺ: "The Prophet ﷺ said:

«بَيْنَما ثَلاثَةُ نَفَرٍ يَتماشَوْنَ، أَخَذَهُمُ المَطَرُ، فَمَالُوا إلى غارٍ في الجَبَل، فانْحَطَّتْ عَلى فَم غارِهِمْ صَخْرَةٌ مِنَ الجَبَل، فأطْبَقَتْ عَلَيْهِمْ، فَقالَ بَعْضُهُمْ لبَعْضٍ: انْظُرُوا أعمالًا عَمِلْتُمُوها للهِ صَالحَةً فادْعُوا الله بها لَعَلَّهُ يَفْرُجُها. فَقالَ أَحَدُهُمْ: اللَّهُمَّ إنَّهُ كانَ لي وَالِدَانِ شَيْخان كَبِيرَانِ، ولي صِبْيَةٌ صِغارٌ كُنْتُ أرْعَىٰ عَلَيْهِمْ، فإذَا رُحْتُ عَلَيْهِمْ فحَلَبْتُ، بَدأتُ بوَالِدَيَّ أسْقِيهِما قَبْلَ وَلَدِي، وإنَّهُ نأى بيَ الشَّجَرُ فَمَا أتَيْتُ حتَّى أمْسَيْتُ، فَوَجَدْتُهُما قَدْ نامَا، فحَلَبْتُ كمَا كُنْتُ أحْلُبُ، فجِئْتُ بالحِلاب، فقُمْتُ عِنْدَ رُؤُسِهِما، أكْرَهُ أنْ أُوقِظَهُما مِنْ نَوْمِهِما، وأكْرَهُ أنْ أبدأ بالصِّبْيَة قَبْلَهُما، والصِّبْيَةُ يَتَضاغَوْنَ عِنْدَ قَدَمَيَّ، فَلَمْ يَزَلْ ذٰلِكَ دأبي ودأبَهُمْ حتَّى طَلَعَ الفَجْرُ، فإنْ كُنْتَ تَعْلَمُ أنّي فَعَلْتُ ذٰلكَ ابْتِغاءَ وَجْهِكَ فافْرُجْ لَنا فُرْجَةً نَرَى مِنْها

السَّماءَ، فَفَرَجَ اللهُ لَهُمْ فُرْجَةً حتَّى يَرَوْنَ مِنْها السَّماءَ. وَقالَ الثَّانِي: اللَّهُمَّ إِنَّهُ كانَتْ لي ابْنَةُ عَمٍّ أُحِبُّها كأَشَدِّ ما يحِبُّ الرِّجالُ النِّساءَ، فطَلَبْتُ إِلَيْها نَفْسَها، فأَبَتْ حتَّى آتِيَهَا بِمائَةِ دينارٍ، فَسَعَيْتُ حتَّى جَمَعْتُ مِائَةَ دينارٍ فَلَقِيتُها بها، فَلَمَّا قَعَدْتُ بينَ رِجْلَيْها قالَتْ: يا عَبْدَ اللهِ اتَّقِ اللهَ، وَلا تَفْتَحِ الخاتَمَ إِلّا بِحَقِّهِ، فَقُمْتُ عَنْها، اللَّهُمَّ فإِنْ كُنْتَ تَعْلَمُ أَنّي قَدْ فَعَلْتُ ذٰلكَ ابْتِغاءَ وَجْهِكَ فافْرُجْ لَنا مِنْها، فَفَرَجَ لَهُمْ فُرْجَةً. وَقالَ الآخَرُ: اللَّهُمَّ إِنّي كُنْتُ اسْتأجَرْتُ أَجِيرًا بفَرَقِ أَرُزٍّ، فَلَمَّا قَضَى عَمَلَهُ قالَ: أَعْطِني حَقِّي، فَعَرَضْتُ عَلَيْهِ حَقَّهُ فَتَرَكَهُ، وَرَغِبَ عَنْهُ، فَلَمْ أَزَلْ أَزْرَعُهُ حتَّى جَمَعْتُ مِنْهُ بَقَرًا وراعِيَهَا، فَجَاءَني فقالَ: اتَّقِ اللهَ وَلا تَظْلِمْنِي وأَعْطِنِي حَقِّي، فَقُلْتُ: اذْهَبْ إلى تِلْكَ البَقَرِ وَرَاعِيها، فقالَ: اتَّقِ اللهَ وَلا تَهْزَأْ بي، فَقُلْتُ: إِنّي لا أَهْزَأُ بِكَ، فخُذْ تِلْكَ البَقَرَ وَرَاعِيَها، فأَخَذَهُ فانْطَلَقَ، فإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذٰلكَ ابْتِغاءَ وَجْهِكَ، فافْرُجْ ما بَقِيَ، فَفَرَجَ اللهُ عَنْهُمْ» [البخاري: ٥٩٧٤]

"While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, 'Invoke Allaah with the best deed you have performed (so Allaah might remove the rock)'. One of them said, 'O Allaah! My parents were old and I used to go out for grazing (my animals).

Honouring them also means visiting them, offering them gifts, hanking them for bringing you up and treating you kindly when ou were small and after you grew up.

It also means striving to reduce the arguments between them, y offering sincere advice and reminding them as much as you an[32], and making excuses to the one who is wronged, and saying

On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued till it was dawn. O Allaah! If You regard that I did it for Your sake, then please remove this rock so that we may see the sky.' So, the rock was moved a bit.

The second said, 'O Allaah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one-hundred Dinars (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allaah, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allaah! If You regard that I did it for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed.

Then the third man said, 'O Allaah! No doubt You know that once I employed a worker for one Faraq (three Sa's) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allaah! If You regard that I did it sincerely for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave." (*Bukhaaree*)

32] We should learn a lesson from the manners of Prophet Ibraheem when he vas giving *Da'wah* to his father. Allaah ﷻ says:

and doing things to calm them down.

No matter how your parents treats you, you should follow the good manners described above, so as to avoid everything that may make them angry or upset, so long as that does not lead to sin or disobedience towards Allaah, because the rights of Allaah

﴿وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِبۡرَٰهِيمَۚ إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيًّا ۝ إِذۡ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعۡبُدُ مَا لَا يَسۡمَعُ وَلَا يُبۡصِرُ وَلَا يُغۡنِي عَنكَ شَيۡـٔٗا ۝ يَٰٓأَبَتِ إِنِّي قَدۡ جَآءَنِي مِنَ ٱلۡعِلۡمِ مَا لَمۡ يَأۡتِكَ فَٱتَّبِعۡنِيٓ أَهۡدِكَ صِرَٰطٗا سَوِيّٗا ۝ يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا ۝ يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا ۝ قَالَ أَرَاغِبٌ أَنتَ عَنۡ ءَالِهَتِي يَٰٓإِبۡرَٰهِيمُۖ لَئِن لَّمۡ تَنتَهِ لَأَرۡجُمَنَّكَۖ وَٱهۡجُرۡنِي مَلِيّٗا ۝ قَالَ سَلَٰمٌ عَلَيۡكَۖ سَأَسۡتَغۡفِرُ لَكَ رَبِّيٓۖ إِنَّهُۥ كَانَ بِي حَفِيّٗا﴾

"And mention in the Book (the Qur'aan) Ibraheem. Verily! He was a man of truth, a Prophet. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path. "O my father! Worship not *Shaytaan* (Satan). Verily! *Shaytaan* has been a rebel against the Most Beneficent (Allaah).

"O my father! Verily! I fear lest a torment from the Most Beneficent (Allaah) overtake you, so that you become a companion of *Shaytaan* (Satan) (in the Hell-fire)." He (the father) said: "Do you reject my gods, O Ibraheem? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you." Ibraheem said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious." [*Maryam* (19): 41-47]

come before the rights of other people.

Obedience is in That which is Good

Parents are to be obeyed as commanded by Allaah. But obedience to them ceases when it involves disobedience of Allaah ﷻ. Allaah ﷻ says:

﴿وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

"But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do." [*Luqmaan* (31): 15][33]

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[33] Obedience to Parents Clashing with the Obedience to Allaah

Firstly: That the obligation of obedience to the parents and their rights is an obligation laid down by Allaah ﷻ in His Book and upon the tongue of His Messenger ﷺ that is the basis for it – nothing else i.e. it is an obligation because Allaah ﷻ made it such.

Allaah ﷻ says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا﴾

"And your *Rabb* (Lord) has decreed that you worship none but Him. And that you be kind to your parents." [*Al-Israa'* (17): 23]

Secondly: In the *Aayahs* where Allaah ﷻ orders good treatment of parents, He precedes it with the order to worship Him alone – He ﷻ says:

﴿لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا﴾

"Worship none but Allaah; Treat with kindness your parents..."[*Al-Baqarah* (2): 83]

and He says:

﴿وَٱعْبُدُوا ٱللَّهَ وَلَا تُشْرِكُوا بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا﴾

"Worship Allaah, and join not any partners with Him in worship; Be good to parents..." [*An-Nisaa'* (4): 36]

and He says:

﴿أَلَّا تُشْرِكُوا بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۖ﴾

"...join not anything as equal with Him; and do good to parents..."[*Al-An'aam* (6): 151]

Thirdly: Obedience to parents just like obedience to those in authority is subservient to obedience to Allaah ﷻ and His Messenger ﷺ. Therefore if obedience to parents clashes with obedience to Allaah and His Messenger ﷺ then parents must be disobeyed on that point.

Alee ﷺ reports that the Messenger ﷺ said:

«لا طاعَةَ في المَعْصِيَةِ، إنَّمَا الطَّاعَةُ في المَعْرُوفِ»

"There is no obedience to anyone in disobedience to Allaah, verily obedience is in that which is correct."(*Bukhaaree*)

And as regards obedience to the Messenger ﷺ then the *Aayahs* obligating that are many, and Allaah ﷻ says:

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ ۚ﴾

"We sent not a Messenger, but to be obeyed, in accordance with the Will of Allaah."[*An-Nisaa'* (4): 64]

And Abu Hurayrah ﷺ reports that Allaah's Messenger ﷺ said:

«مَنْ أطاعَني فَقَدْ أطاعَ اللهَ ومَنْ عَصاني فقَدْ عَصَى اللهَ، ومَنْ يُطعِ الأمِيرَ فَقَدْ أطاعَني، ومَنْ يَعْصِ الأمِيرَ فَقَدْ عَصاني»

"He who obeys me has obeyed Allaah and he who disobeys me has disobeyed Allaah, and he who obeys the Ameer has obeyed me and he who disobeys the Ameer has disobeyed me."(*Bukhaaree*)

In *Tafseer* of *Aayah* 83 of *Sooratul-Baqarah*, Ibn Katheer [[Rah]] says: "Allaah ﷻ reminds Banee Israaeel of these orders which He gave them and took their covenant upon and that they had turned away from that, all of it, knowingly and deliberately – while remembering it – so He ordered them to worship Him alone and not to associate anything with Him, and He ordered that for all of the creation and that is the reason why He created them...And that is the highest and greatest of the rights of Allaah the Blessed and Most High – that He alone should be worshipped, and then after that comes the rights of the creation, and the most important of these is the right of the parents and therefore He joins the two."

So anything which Allaah ﷻ or His Messenger ﷺ have obligated must be carried out and if the parents try to prevent that then they must be disobeyed in that.

Ibn Taimiyyah رحمه الله says in *Majmoo al-Fataawaa*, 14/339-340):

"And part of giving thanks for the good that someone does is the thanks due to the parents and others who do good to you, since

«مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللهَ»

'He who does not thank the people does not thank Allaah.',

however – the right of no person, nor his favours can ever reach the level that they be thanked with the disobedience to Allaah, or that they be obeyed in disobedience to Allaah – since Allaah is the One who sends down all the great blessings, which none of the creation are able to . And even favours done by any of the creation are from Him also.

Allaah ﷻ says:

﴿وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ﴾

"And you have no good thing but it is from Allaah." [*An-Nahl* (16) :53]

and He says:

﴿وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ جَمِيعًا﴾

"And He has subjected to you, as from Him, all that is in the heavens and on earth."[*Al-Jaathiyah* (45): 13]

And no one is able to recompense obedience, disobedience and *Kufr* but Him. Therefore it is not possible that anyone be obeyed in disobedience to the Creator as He ﷻ says:

﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ ۚ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

"And We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me anything of which you have no knowledge; obey them not. You have (all) to return to Me, and I will tell You the truth) of all that you did."[*Al- Ankaboot* (29): 8]

And the Messenger ﷺ said:

«السَّمْعُ والطَّاعَةُ عَلى المَرْءِ المُسْلِمِ فِيما أَحَبَّ وَكَرِهَ ما لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فإذَا أُمِرَ بِمَعْصِيَةٍ فَلا سَمْعَ وَلا طَاعَةَ»

"The Muslim must hear and obey in hard and easy things and what he likes and dislikes, as long as he is not ordered with disobedience and if he is ordered with disobedience then there is no hearing and no obeying."

And it occurs in *Al-Bukhaaree* and *Muslim* that he said:

«إِنَّمَا الطَّاعَةُ في المَعْرُوفِ»

"Verily obedience is in that which is correct."

and he said:

مَنْ أَمَرَكُمْ مِنَ الْوُلَاةِ بِمَعْصِيَةٍ فَلَا تُطِيعُوهُ

"He who orders you with disobedience to Allaah – among the rulers – then disobey him."

Take Account before You Account

Then Allaah ﷻ says:

﴿يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثۡقَالَ حَبَّةٖ مِّنۡ خَرۡدَلٖ فَتَكُن فِي صَخۡرَةٍ أَوۡ فِي ٱلسَّمَٰوَٰتِ أَوۡ فِي ٱلۡأَرۡضِ يَأۡتِ بِهَا ٱللَّهُۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٞ﴾

"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allaah will bring it forth. Verily, Allaah is Subtle (in bringing out that grain), Well-Aware (of its place)." [*Luqmaan* (31): 16]

Luqmaan was telling his son that if a wrong action or a sin be equal to the size of a grain of mustard seed or an atom Allaah will bring it forth on the Day of Judgement when it is placed in the Scales of justice and everyone is rewarded or punished for his actions. If they are good, he will be rewarded and if they are bad he will be punished.

The belief in the Day of Resurrection is an article of faith and disbelief in it is *Kufr*. In His address Prophet Musaa ﷺ at the

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and he said:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الخَالِقِ

"There is no obedience to any creature in disobedience to the Creator."

In *Tafseer* of Aayah 83 of *Sooratul-Baqarah*, Al-Baghawee says: "That is: We enjoined good conduct and kindness to them and obeying those commands of theirs which do not go against the commands of Allaah ﷻ."

And Al-Qurtubee says in *Tafseer* of *Aayah* 23 of *Sooratul- Israa'*: "Disobedience to them is disobeying their lawful wishes, just as goodness to them is agreeing to their lawful wishes – as long as that does not involve disobedience to Allaah)."

valley of *Toor* after He had instructed him to worship Him and none else, Allaah ﷻ says:

﴿إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ ۝ فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ﴾

"Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives. Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you therefrom, lest you perish." [*Taa Haa* (20): 15-16]

On that Day deeds will be weighed, good against the bad. Allaah ﷻ says:

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ﴾

"And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners." [*Al-Anbiyaa'* (21): 47]

Also, He ﷻ says:

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ﴾

"So whosoever does good equal to the weight of an atom (*or a small ant*), shall see it. And whosoever does evil equal

to the weight of an atom (*or a small ant*), shall see it." [*Az-Zalzalah* (99): 7-8]

Every deed, however tiny, even if it were to be hidden inside a solid rock or anywhere in the heavens and the earth, Allaah will bring them forth, because nothing is hidden from him, not even the weight of a speck of dust in the heavens or on the earth. Allaah ﷻ says:

﴿إِنَّ اللهَ لَطِيفٌ خَبِيرٌ﴾

"Verily, Allaah is Subtle, Well-Aware." [*Luqmaan* (31): 16]

Meaning, His knowledge is subtle, for nothing is hidden from Him, no matter how small, subtle and minute; even the footsteps of an ant in the darkest night.

Apart from man accounting for his deeds, those who were wronged in this world would claim their rights on that Day.[34,35,36] Man should strive to do good deeds however insignificant it may be, and should not belittle any evil deed however infinitesimal because man does not know which of the good deeds would earn him the mercy of Allaah[37], nor does he know the evil deed that would lead to his eternal condemnation.[38]

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[34] Narrated by Abu Hurayrah ؓ: "Allaah's Messenger ﷺ said:

«أَتَدْرُونَ مَا الْمُفْلِسُ؟»

"Do you know who is poor"

They (the Companions of the Prophet) said: A poor man amongst us is one who has neither *Dirham* with him nor wealth. He (the Prophet ﷺ) said:

«إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي، مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ

The best thing man should wish is not be called to account because whoever is called to account would perish.[39]

وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَـٰذَا، وَقَذَفَ هَـٰذَا، وَأَكَلَ مَالَ هَـٰذَا، وَسَفَكَ دَمَ هَـٰذَا، وَضَرَبَ هَـٰذَا، فَيُعْطَىٰ هَـٰذَا مِنْ حَسَنَاتِهِ وَهَـٰذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ، قَبْلَ أَنْ يُقْضَىٰ مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ»

The poor of my Ummah *would be he who would come on the Day of Resurrection with prayers and fasts and Zakaah but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire.'"* [*Muslim*]

[35] **Is the Day of Judgement Near?**

Allaah ﷻ says:

﴿ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ﴾

"Draws near for mankind their reckoning, while they turn away in heedlessness." [*Al-Anbiyaa'* (21): 1]

Ibn Katheer said in his *Tafseer*: "Here Allaah is pointing out that the Hour is approaching and is at hand, and that people are unaware of it, i.e., they are not working and preparing for it. Similar is His saying that:

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ﴾

"The Hour has drawn near, and the moon has been cleft asunder." [*Al-Qamar* (54): 1]

Ibn Katheer said in his *Tafseer*: "Here Allaah tells us of the approach of the Hour and the passing of this world. Allaah ﷻ says:

﴿ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ بِٱلْحَقِّ وَٱلْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ﴾

"It is Allaah Who has sent down the Book (the Qur'aan) in truth, and the Balance (i.e., to act justly). And what can make you know that perhaps the Hour is close at hand?" [*Ash-Shooraa* (42): 17]

The same urgency or nearness of the Hour is stressed in the *Sunnah*. The coming of the Prophet ﷺ is in itself a sign of the Hour as he said:

«بُعِثْتُ أنا والساعةُ كَهاتَيْنِ»

"I have been sent, I and the Hour being like these two..."

and holding his hand he held out his middle and forefingers." (*Bukhaaree*) The Messenger of Allaah ﷺ also said:

صَاحِبُ الصُّورِ وَاضِعُ الصُّورِ عَلَى فِيهِ مُنْذُ خُلِقَ يَنْتَظِرُ مَتَى يُؤْمَرُ أَنْ يَنْفُخَ فِيهِ فَيَنْفُخُ

"How can I enjoy life when the bearer of the horn (or trumpet) has put the horn to his lips and is listening, waiting for the command to blow?"

It was as if this was difficult for the companions of the Prophet ﷺ to hear, so he said to them:

«قُولُوا: حَسْبُنَا الله وَنِعْمَ الوَكِيلُ عَلَى الله تَوَكَّلْنَا»

"Say: Hasbuna Allaah wa niam al-wakeel, 'ala Allaah tawakkalnaa (Sufficient for us is Allaah, and He is the Best Disposer of affairs, in Allaah we put our trust)." (*At-Tirmidhee*)

Portents of the Hour: Anas bin Malik ﷺ said: 'I shall tell you a *Hadeeth* which no one else will tell you after I am gone. I heard the Messenger

of Allaah ﷺ say:

«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَفْشُوَ الزِّنَا وَيُشْرَبَ الْخَمْرُ وَيَكْثُرَ النِّسَاءُ وَيَقِلَّ الرِّجَالُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمٌ وَاحِدٌ» [الترمذي: ٢٢٠٥]

"Among the signs of the Hour are: knowledge will be reduced, ignorance will prevail, zinaa *will be widespread, and there will be many women and few men, until for fifty women there will be one guardian."* (*Bukharee*)

The Messenger of Allaah ﷺ also said:

«سَيَكُونُ فِي آخِرِ الزَّمَانِ خَسْفٌ وَقَذْفٌ وَمَسْخٌ إِذَا ظَهَرَتِ الْمَعَازِفُ وَالْقَيْنَاتُ وَاسْتُحِلَّتِ الْخَمْرُ»

"At the end of time there will be earthquakes, slander, transmutation into animals (or disfigurement, deformity), when stringed instruments and female singers will be widespread, and wine will be permitted." [*Saheeh Al-Jaami'*)

All of these texts clearly indicate that the Hour is approaching and that an abundance of sin and evil is one of its signs. For any discerning observer, each single condition mentioned in the above *Ahaadeeth* have already occurred or are occurring. Yet, the *Kuffaar* (unbelievers) think that the Hour is unlikely to happen and that it is taking too long. So their preparations are in a different direction: make men live longer or even create human beings of their own through cloning; immerse mankind in a perpetual search for wealth with no thought for the Hereafter through globalization; enthrone one single culture on the world – a culture that celebrates everything that Allaah has made *Haraam* (music, free sex, no modesty, selfishness etc) and disdains that which Allaah has made *Halaal*. But the fact of the matter is as Allaah ﷻ says:

﴿إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝ وَنَرَاهُ قَرِيبًا﴾

"Verily! They see it (the torment) afar off, But We see it (quite) near." [*Al-Ma'aarij* (70): 6-7]

Caught at the End-Time: Whatever you do now, reform yourself and do good so that you will not be caught with the turmoil of the end of the world. The Messenger of Allaah ﷺ said:

«لَا تَقُومُ السَّاعَةُ إِلَّا عَلَىٰ شِرَارِ النَّاسِ»

"The Hour will only come upon the most evil of people." (*Muslim*)

He also said:

«يَذْهَبُ الصَّالِحونَ الأَوَّلُ فالأَوَّلُ وَيَبقى حُفالَةٌ كَحُفالَةِ الشَّعيرِ أَوِ التمْرِ، لا يُباليهِمُ اللهُ بَالَةً»

"The righteous people will vanish, the best first, then the next best and so on, and there will be left worthless chaff like the chaff of barley or dates, and Allaah will not care about them at all." (*Bukhaaree*)

For as long as you and I are committed to doing good and obeying the commands of Allaah, then the Hour will not happen on us, *Insha Allaah*!

[36] Shaykh Muhammad Al-Saalih al-'Uthaymeen رحمه الله was asked:

"How will the *kaafir* be brought to account on the Day of Resurrection when he is not required to follow the obligations of Islam?

He replied:

This question is based on a misconception. The same is required of the *Kaafir* as is required of the believer, but he is not to be compelled to follow it in this world. The fact that it is required of him is indicated by the passage in which Allaah ﷻ says:

﴿إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ۝ فِي جَنَّٰتٍ يَتَسَآءَلُونَ ۝ عَنِ ٱلْمُجْرِمِينَ ۝ مَا سَلَكَكُمْ فِي سَقَرَ ۝ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ۝ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ۝ وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ۝ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ﴾

"Except those on the Right (i.e. the pious true believers of Islamic Monotheism). In Gardens (Paradise) they will ask one another, about *Al-Mujrimoon* (polytheists, criminals, disbelievers) (and they will say to them): 'What has caused you to enter Hell?' They will say: 'We were not of those who used to offer the Salaah (prayers), nor we used to feed *Al-Miskeen* (the poor); and we used to talk falsehood (all that which Allaah hated) with vain talkers. And we used to belie the Day of Recompense" [*Al-Muddaththir* (74): 39-46]

If they were not being punished for not praying and not feeding the poor, they would not have mentioned that, because there would be no point in mentioning it in this situation. This indicates that they are being punished for not doing the minor issues enjoined by Islaam. As this is implied by the texts, it is also implied by reasoning. If Allaah will punish His believing slave for what he failed to do of religious duties, how can He not punish the *Kaafir*? Moreover, the *Kaafir* will be punished for all the blessings that Allaah bestowed upon him of food and drink, etc.

Allaah ﷻ says:

﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾

"Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allaah (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allaah and believe, and once again fear Allaah and do good deeds with *Ihsaan* (perfection). And Allaah loves the good-doers." [*Al-Maa'idah* (5): 93]

The apparent meaning of the Verse is that there is no sin on the believers for what they have eaten. What this implies is that there is sin on the *Kuffaar* for what they have eaten." [*Majmoo' Fataawa Al-Shaykh Ibn 'Uthaymeen* (2/ question no. 164)]

[37] Narrated by Abu Mas'ud Al-Ansari ؓ: "Allaah's Messenger ﷺ said:

«حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ، فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ، إِلَّا أَنَّهُ كَانَ يُخَالِطُ النَّاسَ، وَكَانَ مُوسِرًا، فَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ، قَالَ: قَالَ اللهُ تَعَالَى: نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ، تَجَاوَزُوا عَنْهُ»

'A person from people who lived before you was called to account (by Allaah ﷻ on the Day of Judgment) and no good was found in his account except this that he being a rich man had (financial) dealings with people and had commanded his servants to show leniency to the straitened ones. Upon this Allaah ﷻ said: We have more right to this, so overlook (his faults).'" (Muslim)

Narrated by Abu Hurayrah رضي الله عنه: "Allaah's Messenger ﷺ said:

«بَيْنا رَجُلٌ يَمْشِي فاشْتَدَّ عَلَيْهِ العَطَشُ فَنزَلَ بِئْرًا فَشَرِبَ مِنْها، ثُمَّ خَرَجَ فإذَا هُوَ بِكَلْبٍ يَلْهَثُ، يَأْكُلُ الثَّرَى مِنَ العَطَشِ، فَقالَ: لَقَدْ بَلَغَ هٰذَا مِثْلُ الَّذِي بَلَغَ بِي، فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفيهِ، ثُمَّ رَقِيَ فَسَقَى الكَلْبَ، فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ»

'While a man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself: "This dog is suffering from the same state of thirst as I did." So he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allaah thanked him for that deed and forgave him."

The people asked, "O Allaah's Messenger ﷺ! Is there a reward for us in serving the animals?" He said:

«فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ»

"(Yes) There is a reward for serving any animate (living being)."" (*Bukhaaree*)

[38] Narrated by Abu Hurayrah ﷺ: "Allaah's Messenger ﷺ said that a woman was thrown into Hell-Fire because of a cat whom she had tied and did not provide it with food, nor did she set it free to eat insects of the earth until it died inch by inch."

Zuhree رحمه الله said: (These two *Hadeeths*) show that a person should neither feel confident (of getting into Paradise) because of his deeds, nor should he lose (all hopes) of getting into Paradise." (*Muslim*)

[39] Narrated by Ibn Abu Mulaika ﷺ: "Whenever 'Aa'ishah (the wife of the Prophet ﷺ) heard anything which she did not understand, she used to ask again till she understood it completely. Aa'ishah said: "Once the Prophet ﷺ said:

«لَيسَ أَحَدٌ يُحاسَبُ يَومَ القِيامَةِ إلَّا هَلَكَ»

"Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished."

I said, 'Doesn't Allaah ﷻ say:

﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾

"He surely will receive an easy reckoning." [*Al-Inshiqaaq* (84). 8]

The Prophet ﷺ replied:

«إِنَّما ذَلِكِ العَرْضُ، ولكِنْ مَنْ نُوقِشَ الحِسابَ يَهْلِكْ»

"This means only the presentation of the accounts but whoever will be argued about his account, will certainly be ruined." (*Bukhaaree*)

Chapter 3

Establish *Salaah*, Establish Goodness

﴿يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأۡمُرۡ بِٱلۡمَعۡرُوفِ وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ
عَلَىٰ مَآ أَصَابَكَۖ إِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ﴾

"O my son! *Aqim-is-Salat* (perform *As-Salaah*), enjoin (people) for *Al-Ma'ruf* (Islaamic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allaah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allaah with no exemption." [*Luqmaan* (31): 17]

After Luqmaan had drawn the attention of his son to the accountability on the Day of Judgement, the next thing Luqmaan advised his son to do was the establishment of *Salaah*.

Salaah is the next in importance after *Tawheed*. Allaah ﷻ says:

﴿إِنَّمَا يَعۡمُرُ مَسَٰجِدَ ٱللَّهِ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمۡ يَخۡشَ إِلَّا ٱللَّهَۖ فَعَسَىٰٓ أُوْلَٰٓئِكَ أَن يَكُونُواْ مِنَ ٱلۡمُهۡتَدِينَ﴾

"The Mosques of Allaah shall be maintained only by those who believe in Allaah and the Last Day; perform *As-Salaah* (*Iqamat-as-Salat*),[40] and give *Zakaah* and fear none but

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[40] **The Importance of Prayer**

The importance of the prayer in Islaam cannot be understated. It is the first pillar of Islaam that the Prophet ﷺ mentioned after mentioning the testimony of faith, by which one becomes a Muslim. It was made obligatory upon all the prophets and for all peoples. Allaah ﷻ has declared its obligatory status under majestic circumstances.

For example, when Allaah ﷻ spoke directly to Moses, He ﷻ says:

﴿وَأَنَا ٱخۡتَرۡتُكَ فَٱسۡتَمِعۡ لِمَا يُوحَىٰٓ ۝ إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ﴾

"And I have chosen you, so listen to that which is inspired to you. Verily, I am Allaah! There is none worthy of worship but I, so worship Me and offer prayer perfectly for My remembrance." [*Taa Haa* (20): 13-14]

Similarly, the prayers were made obligatory upon the Prophet Muhammad ﷺ during his ascension to heaven. Furthermore, when Allaah ﷻ praises the believers, such as in the beginning of *Surah Al-Muminoon*, one of the first descriptions He states is their adherence to the prayers.

Once a man asked the Prophet ﷺ about the most virtuous deed. The Prophet ﷺ stated that the most virtuous deed is the prayer. The man asked again and again. The first three times, the Prophet ﷺ again answered:

الصَّلَاةُ

"The prayer,"

then on the fourth occasion he stated:

الجِهَادُ فِي سَبِيلِ اللهِ

"Jihaad in the way of Allaah."

[This is from a *Hadeeth* recorded by Ahmad and Ibn Hibban. According to Al-Albaanee, the *Hadeeth* is *hasan*. Muhammad Naasiruddeen Al-Albaanee, *Saheeh At-Targheeb Wa At-Tarheeb* (Beirut: Al-Maktab al-Islaamee, 1982), vol. 1, p. 150]

The importance of prayer is demonstrated in many of the Prophet's ﷺ statement. For example, the Prophet ﷺ said:

«إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ بِصَلَاتِهِ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ»

"The first matter that the slave will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound. And if it is bad, then the rest of his deeds will be bad."

[Recorded by Al-Tabaranee. According to Al-Albaanee, it is *Saheeh*. Al-Albaanee, *Saheeh Al-Jaami'*, vol.1, p. 503.

The importance of the prayers lies in the fact that no matter what actions one performs in his life, the most important aspect is one's relationship to Allaah, that is, one's faith (*Eemaan*), God-consciousness (*Taqwaa*), sincerity (*ikhlaas*) and worship of Allaah (*'Ibaadah*). This relationship with Allaah is demonstrated and put into practice, as well as improved and increased, by the prayer. Therefore, if the prayers are sound and proper, the rest of the deeds will be sound and proper; and if the prayers are not sound and proper, then the rest of the deeds will not be sound and proper, as the Prophet ﷺ himself stated.

In reality, if the prayer is performed properly with true remembrance of Allaah and turning to Him for forgiveness it will have a lasting effect on the person.

After he finishes the prayer, his heart will be filled with the remembrance of Allaah. He will be fearful as well as hopeful of Allaah. After that experience, he will not want to move from that lofty position to one wherein he disobeys Allaah. Allaah has mentioned this aspect of the prayer when He says:

﴿إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ﴾

"Verily, the prayer prevents one from the great sins and evil deeds." [*Al-Ankaboot:* (29) 45].

Nadwi رحمه الله has described this effect in the following eloquent way: "Its aim is to generate within the subliminal self of man such spiritual power, light of faith and awareness of God as can enable him to strive successfully against all kinds of evils and temptations and remain steadfast at times of trial and adversity and protect himself against the weakness of the flesh and the mischief of immoderate appetites." (*Nadwi*, Four Pillars of Islam, p. 24)

The overall effect that the properly performed prayers should have upon humans is described in other Verses in the Qur'aan:

﴿إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ۝ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ۝ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ۝ إِلَّا ٱلْمُصَلِّينَ ۝ ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ﴾

"Verily, man was created impatient, irritable when evil touches him and niggardly when good touches him. Except for those devoted to prayer those who remain constant in their prayers." [*Al-Ma'arij* (70):19-23].

As for the Hereafter, Allaah's forgiveness and pleasure is closely related to the prayers. The Messenger of Allaah ﷺ said:

«خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللهُ عَزَّوَجَلَّ، مَنْ أَحْسَنَ وُضُوءَهُنَّ وَصَلَّاهُنَّ لِوَقْتِهِنَّ وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ، كَانَ لَهُ عَلَى اللهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ، وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللهِ عَهْدٌ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ»

"Allaah has obligated five prayers. Whoever excellently performs their ablutions, prays them in their proper times, completes their bows, prostrations and khushoo` (maintaining calmness and concentration in Salaah) has a promise from Allaah that He will forgive him. And whoever does not do that has no promise from Allaah. He may either forgive him or punish him."

(Recorded by Malik, Ahmad, Abu Dawood, An-Nasaaee and others. According to al-Albaanee, it is sahih. Al-Albaanee, *Saheeh Al-Jami*, vol. 1, p. 616.)

The prayers are a type of purification for a human being. He turns and meets with his Lord five times a day. As alluded to above, this repeated standing in front of Allaah should keep the person from performing sins during the day. Furthermore, it should also be a time of remorse and repentance, such that he earnestly asks Allaah for forgiveness for those sins that he committed. In addition, the prayer in itself is a good deed that wipes away some of the evil deeds that he performed. These points can be noted in the following *Hadeeth* of the Prophet ﷺ:

«أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبابِ أَحَدِكم يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، ما تَقُولُ ذٰلكَ يُبْقي مِنْ دَرَنِهِ؟»

"If a person had a stream outside his door and he bathed in it five times a day, do you think he would have any filth left on him?"

The people said, "No filth would remain on him whatsoever." The Prophet ﷺ then said:

«فَذٰلِكَ مَثَلُ الصَّلوَاتِ الخَمْسِ يَمْحُو اللهُ بِهِ الخَطايَا»

"That is like the five daily prayers: Allaah wipes away the sins by them." [*Bukhaaree* and *Muslim*]

In another *Hadeeth*, the Prophet ﷺ said:

«الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَىٰ الْجُمُعَةِ، وَرَمَضَانُ إِلَىٰ رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ، إِذَا اجْتَنَبَ الْكَبَائِرَ»

Allaah. It is they who are expected to be on true guidance." [*At-Tawbah* (9): 18]

When the Messenger of Allaah ﷺ was sending Mu'aadh bin Jabal ؓ to Yemen he asked him to call them to *Tawheed* first then *Salaah*. Narrated by Ibn Abbas ؓ: "When Allaah's Messenger ﷺ sent Muadh ؓ to Yemen, he said (to him):

«إِنَّكَ تَقْدَمُ عَلى قَوْمٍ أَهْلِ كِتابٍ، فَلْيَكُنْ أَوَّلَ ما تَدْعُوهُمْ إِلَيْهِ عِبادَةُ اللهِ، فإِذَا عَرَفُوا اللهَ فأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ في يَوْمِهِمْ وَلَيْلَتِهِمْ، فإِذَا فَعَلُوا الصَّلاةَ فأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ زَكاةً تُؤْخَذُ مِنْ أَمْوَالِهِمْ وَتُرَدُّ عَلى فُقَرَائِهِمْ، فإِذَا أَطاعُوا بِها فخُذْ مِنْهُمْ وَتَوَقَّ كَرَائمَ أَمْوَالِ النَّاسِ»

"You are going to people of a (Divine) Book. First of all invite them to worship Allaah (alone) and when they come to know Allaah, inform them that Allaah has enjoined on them, five prayers in every day and night; and if they start offering these prayers, inform them that Allaah has enjoined on them, the Zakaah. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take Zakaah from them and avoid (don't take) the best

"The time between the five prayers, two consecutive Friday prayers, and two consecutive Ramadans are expiations for all that has happened during that period, provided that one has avoided the grave sins." [*Muslim*]

(Commentary on the Forty *Hadith* of An-Nawawi, vol. 1 pp 359-362, Jamaal Al-Din Zarabozo)

property of the people as Zakaah." [41]

Enjoining Good and Forbidding Evil

And Allaah ﷻ says:

﴿وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ﴾

"...enjoin (people) for Al-Ma'ruf **(all that is good), and forbid (people) from** Al-Munkar **(all that is evil and bad)..."** [*Luqmaan* (31): 17]

Establishing *Salaah* is an individual responsibility. No other person can do it on behalf of another. Unlike *Salaah*, enjoining good and forbidding evil is both individual and communal responsibility. At least a group of people in a community should take up the responsibility.

Allaah ﷻ says:

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

"Let there arise out of you a group of people inviting to all that is good (Islaam), enjoining Al-Ma`ruf **(***all that Islaam orders one to do***) and forbidding** Al-Munkar **(***all that Islaam has forbidden***). And it is they who are the successful."** [*Aal Imraan* (3): 104]

Once a section of the community has taking the responsibility the rest are excused. But if nobody takes up the task, then, it is a sin upon the whole community.

[41] *Al-Bukhaaree*

Allaah ﷻ says by way of description of Prophet Muhammad ﷺ:

﴿يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ﴾

"He orders them with that which is good and forbids them that which is bad. And he makes allowed for them that which is clean and good, and forbids them that which is unclean and detestable." [*Al-'A'raaf* (7): 157]

This illustrates the perfection of the message of the Prophet Muhammad ﷺ. He is the one on whose tongue Allaah ﷻ has enjoined all that is good, forbidden all that is bad, allowed every clean thing and prohibited every unclean or harmful thing.

Allaah ﷻ has made enjoining good and forbidding evil a distinctive characteristic of this *Ummah*. Allaah ﷻ says:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ﴾

"You are the best of peoples ever raised up for mankind; you enjoin Al-Ma`ruf **(all that Islaam has enjoined) and forbid** Al-Munkar **(all that Islaam has forbidden), and you believe in Allah."** [*Aal 'Imraan* (3): 110]

It is equally part of the qualities of believers. Allaah ﷻ says:

﴿وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ﴾

"The believers, men and women, are *Awliyaa'* (helpers, supporters, friends, protectors) **of one another; they enjoin**

(on the people) *Al-Ma`ruf* (all that Islaam orders one to do), and forbid (people) from *Al-Munkar* (all that Islaam has forbidden)."

The responsibility of enjoining what is good and forbidding what is evil should be carried out according to individual ability.

Abu Sa`eed Al-Khudree ﷺ reported: Messenger of Allaah ﷺ said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

"Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith." [42]

This *Hadeeth* contains a very important prescription to prevent the Muslim society from all things which are forbidden in Islaam. So long as Muslims adhered to it and ceaselessly and fearlessly performed their obligation of enjoining the right and forbidding the wrong, their society was largely safe from many evils and sins.

The *Hadeeth* also shows the different levels of people with respect to enjoining good and forbidding evil. Enjoining good and forbidding evil is done sometimes with the heart, sometimes with the tongue, and sometimes with the hand (i.e. physical force). As for practicing it with the heart, it is obligatory upon everyone in every time and situation, since its practice brings no hardship. Whoever fails to do even that is not even a believer.

[42] *Muslim*

The Messenger of Allaah ﷺ said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

"Whoever of you sees wrong being committed, let him rectify it with his hand, if he is unable, then with his tongue, and if he us unable, then with his heart, and this is the weakest of faith –

or in another version:

«وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ»

beyond this there is not a single mustard seed's weight of faith (Eemaan)."[43]

Enjoining good and forbidding evil demands sufficient knowledge of the *Sharee'ah*, forbearance, patience, regard for that which is beneficial and that which has more harm than benefit and that which is possible and that which is not possible.

The benefit of enjoining good and forbidding evil is shared by both individual and the whole community. Likewise is the evil emanating from lack of enjoining good and forbidding evil. Nu`maan bin Basheer ﷺ reported: "The Prophet ﷺ said:

«مَثَلُ القَائِمِ عَلى حُدُودِ اللهِ والوَاقِعِ فِيها كَمَثَلِ قَوْمٍ اسْتهَمُوا عَلى سَفِينَةٍ، فأَصَابَ بَعْضُهُمْ أَعْلاهَا وبَعْضُهُمْ أَسْفَلَها، فَكانَ الَّذِينَ في أَسْفَلِها إِذَا اسْتَقَوْا مِنَ المَاءِ مَرُّوا عَلى مَنْ فَوْقَهُمْ فَقَالُوا: لَوْ أَنَّا خَرَقْنا في نَصِيبِنَا

[43] *Muslim*

خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنا، فإنْ يَتْرُكُوهُمْ ومَا أرَادُوا هَلَكُوا جَمِيعًا، وإنْ أخَذُوا عَلىٰ أيْدِيهِمْ نَجَوْا ونَجَوْا جَمِيعًا»

"The likeness of the man who observes the limits prescribed by Allaah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe." [44]

We learn from this *hadeeth* that the consequences of committing acts which are forbidden in Islaam are not confined only to those persons who commit them, but the whole society has to suffer for them. It is, therefore, essential that the people who are in the habit of committing sinful acts and violate Divine injunctions, should be checked to save the whole society from destruction. If this is not done, the entire society will have to face the Divine punishment.

Allaah ﷻ says:

﴿وَٱتَّقُوا۟ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُوا۟ مِنكُمْ خَآصَّةً ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ﴾

"And fear the *Fitnah* (affliction and trial, etc.**) which affects**

[44] *Bukhaaree*

not in particular (only) **those of you who do wrong** (but it may afflict all the good and the bad people)**, and know that Allaah is Severe in punishment."** [*Al-Anfaal* (8): 25]

We should never *Shirk* the responsibility of enjoining what is good and forbidding evil so as not be cursed by Allaah ﷻ as He did to the *Ahlul-Kitaab* (the people of the book: Jews and Christians). Allaah ﷻ says:

﴿لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ۝ كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ﴾

"Those among the Children of Israel who disbelieved were cursed by the tongue of Dawood and Eesaa, son of Maryam. That was because they disobeyed (Allaah and the Messengers) **and were ever transgressing beyond bounds. They used not to forbid one another from the** *Munkar* (wrong, evildoing, sins) **which they committed. Vile indeed was what they used to do."** [*Al-Maa'idah* (5): 78-79]

Be Patient!

And Allaah ﷻ says:

﴿وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ﴾

"...and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allaah with no exemption." [*Luqmaan* (31): 17]

Luqmaan followed the advice of enjoining good and forbidding evil with patience because in the process of enjoining good and forbidding evil one encounters some difficulties and insults from people to whom the message is addressed.

In addition, patience is a necessary factor in achieving success both in this world and the hereafter. It is a distinctive trait of the beloved servants of Allaah. The Messengers sent by Allaah were patient and that is why they were successful. Allaah ﷻ says:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا
حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِن نَّبَإِ
الْمُرْسَلِينَ﴾

"Verily, *(many)* **Messengers were denied before you** (O Muhammad ﷺ), **but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words** *(Decisions)* **of Allaah. Surely there has reached you the information** *(news)* **about the Messengers** (before you)." [*Al-An'aam* (6): 34]

Patience is divided into three:

- Patience in obeying the commands of Allaah,
- Patience in refraining from the prohibitions of Allaah and
- Patience during the time of trials

Patience in Obeying the Commands of Allaah

Allaah ﷻ says:

﴿رَّبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ﴾

"Lord of the heavens and the earth, and all that is between them, so worship Him (*Alone*) and be constant and patient in His worship." [*Maryam* (19): 65]

Also, He ﷻ says:

﴿وَٱلَّذِينَ صَبَرُواْ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُوْلَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ﴾

"And those who remain patient, seeking their Lord's Cnuntenance, perform *As-Salaah* (*Iqamat-as-Salaah*), and spend out nf that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end..." [*Ar-Ra'd* (13): 22] [45]

[45] Khabbab bin Al-Aratt ﷺ reported: We complained to the Messenger of Allaah ﷺ regarding the persecution inflicted upon us by the disbelievers while he was lying in the shade of the Ka`bah, having made a pillow of his cloak. We submitted: "Why do you not supplicate for our prevalence (over the opponents)?" He replied:

كان الرجل قبلكم يؤخذ فيحفر له في الأرض فيجعل فيه فيجاء بالمنشار فيوضع على رأسه فيشق باثنتين ما يصده ذلك عن دينه و يمشط بأمشاط الحديد ما دون لحمه من عظم أو عصب ما يصده ذلك عن دينه و الله ليتمن الله هذا الأمر حتى يسير الراكب من صنعاء إلى حضرموت لا يخاف إلا الله و الذئب على غنمه و لكنكم تستعجلون

"Among those people before you, a man would be seized and held in a pit dug for him in the ground and he would be sawed into two halves from his head, and his flesh torn away from his bones with an iron comb; but, in spite of this, he would not wean away from his Faith. By Allaah, Allaah will bring this matter to its consummation until a rider will travel from

Patience in Refraining from the Prohibitions of Allaah ﷻ

Allaah ﷻ says:

﴿وَٱصۡبِرۡ نَفۡسَكَ مَعَ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ
يُرِيدُونَ وَجۡهَهُۥۖ وَلَا تَعۡدُ عَيۡنَاكَ عَنۡهُمۡ تُرِيدُ زِينَةَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ
وَلَا تُطِعۡ مَنۡ أَغۡفَلۡنَا قَلۡبَهُۥ عَن ذِكۡرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمۡرُهُۥ فُرُطٗا﴾

"And keep yourself (O Muhammad ﷺ) **patiently with those who call on their Lord** (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) **morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair** (deeds) **has been lost."** [*Al-Kahf* (18): 28]

Patience during the Time of Trials

Allaah ﷻ says:

﴿وَلَنَبۡلُوَنَّكُم بِشَيۡءٖ مِّنَ ٱلۡخَوۡفِ وَٱلۡجُوعِ وَنَقۡصٖ مِّنَ ٱلۡأَمۡوَٰلِ وَٱلۡأَنفُسِ
وَٱلثَّمَرَٰتِۗ وَبَشِّرِ ٱلصَّٰبِرِينَ﴾

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give

San`a' to Hadramout fearing none except Allaah, and except the wolf for his sheep, but you are in too much of a hurry." (Bukhaaree)

glad tidings to *As-Sabireen* (the patient ones, etc.)." [*Al-Baqarah* (2): 155]

Those who exercise patience during the time of adversity and trial are praised by Allaah ﷻ thus:

﴿وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ﴾

"...and who are As-Sabireen (the patient ones, etc.) **in extreme poverty and ailment** (disease) **and at the time of fighting** (during the battles). **Such are the people of the truth and they are** *Al-Muttaquun* (the pious)." [*Al-Baqarah* (2): 177]

Abu Sa`id and Abu Hurayrah ؓ reported that the Prophet ﷺ said:

«مَا يُصِيبُ الْمُؤْمِنَ مِنْ شَوْكَةٍ فَمَا فَوْقَهَا، إِلَّا رَفَعَهُ اللهُ بِهَا دَرَجَةً، أَوْ حَطَّ عَنْهُ بِهَا خَطِيئَةً»

"Never is a believer stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allaah will expiate his sins on account of his patience." [46]

This *Hadeeth* mentions the special Grace and Mercy of Allaah for the Muslims. It relates how Allaah ﷻ turns the hardships and troubles suffered by a Muslim into a means of expiation for his sins. But this is only possible if the believer exercises patience. However, if he starts wailing instead of showing patience, then

[46] *Bukhaaree & Muslim*

beside suffering hardships, he would be deprived of the reward which lies in bearing them patiently. Thus, he shall have to take the burden of additional sins also.

Allaah's assistance is sought through patience and He gives support to those who are patient. He ﷻ says:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ﴾

"O you who believe! Seek help in patience and *As-Salaah* (the prayer)**. Truly! Allaah is with** *As-Saabireen* **(**the patient ones, etc.**)"** [*Al-Baqarah* (2): 153] [47]

[47] For more information on patience see **Be Patient and Paradise Will be Yours**, no. 5 of this **Golden Advice Series**.

Chapter 4

Pride and Humility

Ride Yourself of Pride and Arrogance

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ○ وَٱقْصِدْ فِي مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ﴾

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allaah likes not each arrogant boaster. "And be moderate (or show no insolence) **in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the asses."** [*Luqmaan* (31): 18-19]

Pride and arrogance are blameworthy characteristics which are the features of *Iblees* and his cohorts in this world, those on whose hearts Allaah ﷻ has placed a seal. The first one who showed arrogance towards Allaah ﷻ and His creation was the accursed *Iblees*, when Allaah commanded him to prostrate to Adam عليه السلام, he refused and was arrogant.

Allaah ﷻ says:

﴿قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ
وَخَلَقْتَهُ مِن طِينٍ﴾

"I am better than him (Adam), You created me from fire, and him You created from clay." [*Al-A'raaf* (7): 12]

Allaah ﷻ says:

﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ○ قَالَ مَا مَنَعَكَ أَلَّا
تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ﴾

"And surely, We created you (your father Adam) **and then gave you shape** (the noble shape of a human being)**; then We told the angels, 'Prostrate yourselves to Adam', and they prostrated themselves, except *Iblees*** (Satan)**, he refused to be of those who prostrated themselves.** (Allaah) **said: 'What prevented you** (O *Iblees*) **that you did not prostrate yourself, when I commanded you?' Iblees said: 'I am better than him** (Adam)**, You created me from fire, and him You created from clay'"** [*Al-A'raaf* (7): 11-12]

Arrogance is one of the characteristics of *Iblees,* so whoever wants to be arrogant should realize that he is acquiring a characteristic of the devils, and that he is not acquiring a characteristic of the noble angels who obeyed their Lord and fell down prostrate.

Moreover, arrogance may be the cause of a person being deprived of Paradise and may mean that the Lord of Glory will not even look at him, as it says in the following two *Ahaadeeth*:

It was narrated from 'Abd-Allaah bin Mas'ood ﷺ that the Prophet ﷺ said:

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ

"No one who has an atom's-weight of arrogance in his heart will enter Paradise."

A man said, "O Messenger of Allaah, what if a man likes his clothes and his shoes to look good?" He said:

"Allaah is Beautiful and loves beauty. Arrogance means rejecting the truth and looking down on people." [48]

It was narrated that 'Abd-Allaah bin 'Umar ﷺ said: The Messenger of Allaah ﷺ said:

«مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ القِيَامَةِ»

"Whoever lets his garment drag along the ground out of pride, Allaah will not look at him on the Day of Resurrection."

Abu Bakr said: "Sometimes my garment slips down on one side,

[48] *Muslim*

unless I pay attention to it." The Messenger of Allaah ﷺ said:

«لَسْتَ مِمَّنْ يَصْنَعُهُ خُيَلاءَ»

"You are not doing that out of pride." [49]

Secondly:

Pride is an attribute that is not befitting for anyone except Allaah ﷻ. Whoever seeks to compete with Allaah in that, Allaah ﷻ will destroy him, wreak vengeance on him and make things difficult for him.

It was reported from Abu Sa'eed Al-Khudree ؓ and Abu Hurayrah ؓ that the Messenger of Allaah ﷺ said: Allaah ﷻ says:

إِنَّ العِزَّ إِزَارِي وَالكِبْرِيَاءُ رِدَائِي فَمَنْ نَازَعَنِي فِيهِمَا عَذَّبْتُهُ

"Might is My garment and pride is My cloak; whoever seeks to compete with Me concerning them, I will punish him." [50]

An-Nawawee رحمه الله said:

"This is how it is narrated in all texts. The pronoun in the words 'His garment' and 'His cloak' refers to Allaah, and there is something omitted; what is meant is 'Allaah says, 'whoever seeks to compete with Me concerning them, I will punish him'. What is meant by 'seeks to compete with Me' is seeking to acquire that characteristic in the sense of sharing in it. This is a stern warning against arrogance which clearly demonstrates that it is *Haraam*."[51]

[49] *Bukhaaree*
[50] *Muslim*
[51] *Sharh Muslim*, 16/173.

Everyone who tries to be arrogant and put himself above others, Allaah ﷻ will bring him down among the lowest of the low, and will humiliate him, because he is going against reality, so Allaah ﷻ will punish him by thwarting his aims; the punishment is to fit the crime.

The one who is arrogant towards the people will be trampled beneath the feet of the people on the Day of Resurrection, as a punishment for his arrogance. It was narrated from 'Amr bin Shu'ayb via his father and grandfather that the Prophet ﷺ said:

«يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُوَرِ الرِّجَالِ، يَغْشَاهُمُ الذُّلُّ مِنْ كُلِّ مَكَانٍ، يُسَاقُونَ إِلَى سِجْنٍ فِي جَهَنَّمَ يُسَمَّى بُولَسَ تَعْلُوهُمْ نَارُ الأَنْيَارِ يُسْقَوْنَ مِنْ عُصَارَةِ أَهْلِ النَّارِ طِينَةِ الْخَبَالِ»

"On the Day of Resurrection, the arrogant will be gathered like ants in the form of men. Humiliation will overwhelm them from all sides. They will be driven to a prison in Hell called Bawlas, with the hottest fire rising over them, and they will be given to drink of the juice of the inhabitants of Hell, which is Teenat Al-Khabaal." [52]

Thirdly:

Arrogance is of several types, including the following:

1 – When a person does not accept the truth and produces

[52] *At-Tirmidhee*

false arguments against it, as we have mentioned in the *hadeeth* of 'Abd-Allaah bin Mas'ood ﷺ,

«الْكِبْرُ: بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ»

"Arrogance means rejecting the truth and looking down on people." [53]

2 – When a person admires himself for his beauty or handsomeness, or the fineness of his food or clothing, so he feels proud and arrogant and feels superior to people.

It was narrated that Abu Hurayrah ﷺ said: The Prophet ﷺ said (or Abu'l-Qaasim ﷺ said):

«بَينما رَجُلٌ يَجُرُّ إِزَارَهُ منَ الخُيَلاءِ خُسِفَ بِهِ فَهُوَ يَتَجَلْجَلُ في الأَرْضِ إلى يَوْمِ القِيامَةِ»

"Whilst a man was walking, dragging his garment with pride, with his hair nicely combed, Allaah caused the earth to swallow him and he will go on sinking in it until the Day of Resurrection." [54]

A similar case is the story of the friend of the man whose companion spoke to him arrogantly. Allaah ﷻ says:

﴿وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا﴾

[53] *Muslim*

[54] *Bukhaaree & Muslim*

"And he had property (or fruit) **and he said to his companion, in the course of mutual talk: 'I am more than you in wealth and stronger in respect of men'"** [*Al-Kahf* (18): 34]

It may be that he was boasting about his tribe and lineage.

Fourthly:

One of the remedies for arrogance is to think of yourself as being just like other people and realize that they are like you, they were born from a mother and a father just as you were, and that *Taqwaa* (piety, fear of Allaah) is the true criterion of superiority.

Allaah ﷻ says:

﴿إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ﴾

"Verily, the most honourable of you with Allaah is that (believer) **who has** *At-Taqwaa* [(the pious)]" [*Al-Hujuraat* (49):13]

The arrogant Muslim should realize that no matter what he achieves, he is still too weak to attain a stature like the mountains in height neither rend nor penetrate the earth (cf. *Al-Israa'* 17:37), as Allaah ﷻ says:

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ وَٱقْصِدْ فِي مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ﴾

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allaah likes not any

arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses" [*Luqmaan* (31):18-19]

Al-Qurtubi said: "The phrase

﴿وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا﴾

"...nor walk in insolence through the earth..."

is a prohibition of arrogance and is enjoining humility.[55] *Marah*

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[55] **Different Kinds Of Humility**

Humility is one of the greatest blessings that Allaah ﷻ can bestow upon His slave. He ﷻ says:

﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ﴾

"And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you" [*Aal 'Imraan* (3): 159]

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"And verily, you (O Muhammad) are on an exalted (standard of) character" [*Al-Qalam* (68): 4]

"This refers to the Prophet ﷺ being a true slave of Allaah in many ways and his treating all people with the utmost kindness. His character was one of complete humility based on sincerity towards Allaah and compassion towards the slaves of Allaah, which was the complete opposite of the characteristics of the proud and arrogant." (*Al-Majmoo' Al-Kaamilah li Mu'allafaat Al-Shaykh Al-Sa'dee*, 5/442, 443]

There are many means of attaining humility, which no Muslim adopts but he will attain this characteristic. They were explained by Imam Ibn Al-Qayyim as follows:

"Humility comes from knowing about Allaah and His names and attributes, and His greatness, venerating Him, loving Him and being in awe of Him; and also from knowing about oneself and one's faults, and weaknesses. From that may develop the attitude of humility, which means feeling helpless before Allaah, and being humble and compassionate towards His slaves, so that the person does not feel superior towards anyone, or think that he has any rights over anyone else; rather he thinks that others are better than him, and that their rights come before his. This is a characteristic that Allaah gives to those whom He loves, honours and draws close to Him." (*Al-Rooh*, p. 233)

There are many reports which speak of the reward of humility. For example:

It was narrated from Abu Hurayrah ﷺ that the Messenger of Allaah ﷺ said:

«مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللهُ»

"Wealth does not decrease because of charity, and Allaah increases His slave in honour when he forgives others. And no one humbles himself before Allaah but Allaah will raise him (in status)."

Narrated by Muslim, 2588. An-Nawawee رحمه الله included it in a chapter entitled: "The recommendation of forgiveness and humility."

An-Nawawee رحمه الله said: "The Prophet ﷺ said:

«وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللهُ»

"And no one humbles himself before Allaah but Allaah will raise him (in status)."

"This is understood in two ways: the first is that He will raise him (in status) in this world, and give him status in people's hearts because of his humility, and give him a high status in people's eyes. The second is that what is meant is his reward in the Hereafter, where his status will be raised because of his humility in this world.

The scholars said: It may be that both are meant, (and that his status will be raised) both in this world and in the Hereafter. And Allaah knows best." (*Sharh* Muslim, 16/142)

Humility may mean various things, such as:

1. A person humbling himself to the commands and prohibitions of Allaah, doing what He commands and avoiding what He forbids.

   Ibn Al-Qayyim رحمه الله said:

   "Because a person may hesitate to obey His commands out of laziness, thus behaving in a reluctant way in an attempt to flee from servitude towards Allaah, and his soul may have the desire to commit *Haraam* actions, but when the person humbles himself to the commands and prohibitions of Allaah ﷻ, he will humble himself to true submission *('Uboodiyyah)*." (*Al-Rooh* p. 233)

2. Humbling Oneself Before the Might, Majesty and Power of Allaah

   Ibn Al-Qayyim رحمه الله said:

   "Every time he feels that he is great, he remembers the might of Allaah and that might belongs to Him only, and he remembers His intense anger against those who compete with Him in that, then he humbles himself before Him and submits to the might of Allaah. This is the ultimate humility and inevitably includes the first type of humility mentioned above, but the converse can never apply (i.e., this type of humility inevitably leads to the first type, but a person may submit to the commands and prohibitions of Allaah but he does not humble himself before His might). The one who is truly humble is the one who is blessed with both. And Allaah is the One Whose help we seek." [Al-Rooh, p. 233]

3. Humility In One's Dress And Manner Of Walking

   It was narrated from Ibn 'Umar رضي الله عنه that the Prophet ﷺ said:

«بَينما رَجُلٌ يَجُرُّ إِزَارَهُ مِنَ الخُيَلاءِ خُسِفَ بِهِ فَهُوَ يَتَجَلْجَلُ فِي الأَرْضِ إلى يَوْمِ القِيامَةِ»

"Whilst a man was letting his garment drag out of pride, he was swallowed up by the earth and will continue sinking in it until the Day of Resurrection." Narrated *by Al-Bukhaaree,* 3297.

It was also narrated by al-Bukhaaree (5452) and Muslim (2088) from the *Hadeeth* of Abu Hurayrah رضي الله عنه. According to the version narrated by Al-Bukhaaree:

«بَيْنَما رَجُلٌ يَمْشِي في حُلَّةٍ تُعْجِبُهُ نَفْسُهُ، مُرَجِّلٌ جُمَّتَهُ، إِذْ خَسَفَ اللهُ بِهِ، فَهُوَ يَتَجَلْجَلُ إِلى يَوْمِ القِيامَةِ»

"Whilst a man was walking in a garment admiring himself with his hair nicely combed, Allaah caused (the earth) to swallow him up and he will continue sinking in it until the Day of Resurrection."

4. Humility Towards One Who Is of A Lesser Status and Helping Him

It was narrated that Al-Bara' ibn 'Aazib ﷺ said: The Prophet ﷺ was moving soil with us on the day of *Al-Ahzaab*, and I saw him with dust covering the whiteness of his stomach, and he (the Prophet ﷺ) was saying,

«اللَّهُمَّ لَوْلا أَنتَ ما اهْتَدَيْنا ولا تَصَدَّقْنا ولا صَلَّيْنا فأَنْزِلَنْ سَكِينَةً عَلَيْنا وثَبِّتِ الأَقْدامَ إِنْ لاقَيْنا إِنَّ الأُلىٰ قَدْ بَغَوْا عَلَيْنا إن أرادوا فِتْنَةً أَبَيْنا»

"(O Allaah)! Without You, we would not have been guided, nor would we have given in charity, nor would we have prayed. So (O Allaah!) send tranquillity (Sakeenah) upon us as they (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e. want to frighten us and fight against us) then we would not (flee but would withstand them)."

And he raised his voice whilst saying it." (Narrated by *Al-Bukhaaree*, 6809; *Muslim*, 1803)

5. Humility in Interactions With One's Wife and Helping Her

It was narrated that Al-Aswad said: "I asked 'Aa'ishah what the Prophet ﷺ used to do in his house, and she said: He used to serve his family and when the time for prayer came he would go out and pray." *Al-Bukhaaree*, 644.

Al-Haafiz Ibn Hajar رحمه الله said:

"This shows that we are encouraged to be humble and not arrogant, and that a man should serve his family." [*Fath Al-Baari*, 2/163]

6. Humility Towards The Young And Joking With Them

(translated here as insolence) is excessive joy, or it was said that it means being arrogant in walking, or thinking too highly of oneself.

Qataadah رحمه الله said: "it means showing off in walking; or it was said that it means vanity."

All of these suggestions are close in meaning, but they may be

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It was narrated that Anas ﷺ said: The Prophet ﷺ was the best of people in character. I had a brother whose name was Abu 'Umayr. He said, I think he was weaned, and when he (the Prophet ﷺ) came he would say:

«يا أبا عُمَيرٍ ما فَعَلَ النُّغَيرُ؟»

"O Abu Umayr, what happened to the Nughayr (a small bird that he kept as a pet)?"

Narrated by Al-Bukhaaree, 5850; Muslim, 2150.

An-Nawawee رحمه الله said:

"The Nughayr is a small bird. This *Hadeeth* teaches us many things, such as being kind to small children. This demonstrates the good character of the Prophet ﷺ and how he was of noble character and humble." Sharh Muslim, 14/129

7. Humility Towards Servants And Slaves

It was narrated from Abu Hurayrah ﷺ that the Prophet ﷺ said:

«إذَا أتَى أحَدَكُمْ خادِمُهُ بطَعامِهِ فإنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُناوِلْهُ أُكْلَةً أوْ أُكْلَتَينِ، أوْ لُقْمَةً أوْ لُقْمتَينِ، فإنَّهُ وَلِيَ حَرَّهُ وَعِلاجَهُ»

"If the servant of one of you brings his food and he does not want to make him sit and eat with him, then let him offer him a morsel or two, because he has prepared it and served it."

Narrated by *Al-Bukhaaree*, 2418 and 5144; *Muslim*, 1663.

We ask Allaah ﷻ to make us among those who humble themselves before His might. And Allaah knows best.

divided into two categories: those which are blameworthy and those which are praiseworthy. Arrogance, vanity, showing off and thinking too highly of oneself are blameworthy; joy and energy are praiseworthy."[56]

Another remedy for arrogance is for a person to realize that on the Day of Resurrection he will be gathered in a small form like an ant which will be trampled underfoot. Arrogant people are hated by other people just as they are hated by Allaah; people love humble, tolerant and gentle people, and they hate those who are harsh and cruel to people.

Another remedy is to remember that he and urine came out of the same place; that he began as a despised drop of sperm and he will end up as a rotten corpse, and that in between he is a vessel for faeces. So what does he have to feel so proud and arrogant about?!

Humility

At the Conquest of Makkah, after the Prophet ﷺ had become victorious over the Quraysh, one man stood in front of him. The man was so afraid that his whole body was shivering and his teeth rattled. The man was scared because he knew that the Prophet ﷺ had power to do anything he wanted with him. But what did the Messenger of Allaah ﷺ do? He did not punish him, he did not harm him; rather he said to the man:

«هَوِّنْ عَلَيْكَ. فَإِنِّي لَسْتُ بِمَلِكٍ. إِنَّمَا أَنَا ابْنُ امْرَأَةٍ تَأْكُلُ الْقَدِيدَ»

[56] *Tafseer Al-Qurtubi*, 10/260.

"Be at ease, verily I am not a king, I am only the son of a woman from amongst the Quraysh who used to eat dried meat."[57]

This was the way of the humble Prophet ﷺ in all things. When people praised him too much or exaggerate in their respect or fear of him, he would tell them:

«لا تُطْرُوني كما أطْرَتِ النَّصارَى ابنَ مَرْيَمَ فإنَّما أنا عَبْدُهُ فَقُولُوا: عَبْدُ اللهِ ورَسُولُهُ»

"Do not praise me as the Christians praised 'Eesaa bin Maryam, I am only a servant, so say: the servant of Allaah, and His Messenger." [58]

Here is the best of all creation; the one with the highest status with Allaah, the leader of mankind in this world and on the Day of Resurrection and the one for whom the doors of Paradise will open: yet he was very humble in his ways! Why? Because being humble is what Allaah loves! '

Narrated Abu Hurayrah ﷺ: "Jibreel ﷺ sat towards the Prophet ﷺ and then looked into the sky; and all of a sudden an angel was descending. Then Jibreel told him (the Prophet ﷺ), 'This angel has never descended since he was created before now. When he descended he said, 'O Muhammad! Your Lord sent me to you (to ask you) whether you wish to be a King or Servant-Messenger? Jibreel ﷺ then said, 'Humble yourself before your Lord O Muhammad!' The Prophet ﷺ then said:

لَا بَلْ عَبْدًا رَسُولًا

[57] *Ibn Maajah*
[58] *Bukhaaree*

'No, rather Servant-Messenger.'"

Aaishah ﷺ narrated that the Prophet ﷺ used to say:

آكُلُ كَمَا يَأْكُلُ العَبْدُ وَأَجْلِسُ كَمَا يَجْلِسُ العَبْدُ

'I eat as a slave eats, and I sit as a slave sits.'"[59]

What is Humility?

Humility is the quality of not thinking that you are better than other people; it is the quality of being humble. It also means showing the humble attitude of mind and having modesty. It is the absence of boasting and raising oneself over others. Likewise, when a person, word or an action is described as being humble, it means having or showing a low or modest opinion of one's own importance and the absence of pride in the heart and arrogance in the action. Humility or being humble comes from the heart and it is one of its actions. When humility is present in the heart, then the heart is soft, it is gentle, it is tranquil and it will submit to its Lord. So when the heart is humble, all of the limbs and body parts will follow it in that humility until it is reflected in the speech.

An-Nu'maan bin Basheer ﷺ narrated that: "I heard the Messenger of Allaah ﷺ saying:

«أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الجَسَدُ كُلُّهُ، وَإِذا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ»

"...In the body there is a morsel of flesh which, if it is sound

[59] *Bayhaqee*

and rectified, then all of the body is sound and good and if it is corrupt, then the whole of the body is corrupt. Indeed it is the heart." [60]

So if the heart is submissive, the eyes, ears, head, face, and the rest of the limbs are submissive; the same goes for everything that comes from them, including speech. Due to this, the Prophet ﷺ used to say in the *Rukoo'* (bowing) of his Prayer:

«خَشَعَ لَكَ سَمْعِي وَبَصَرِي، وَمُخِّي وَعَظْمِي وَعَصَبِي»

"My sight, hearing, mind, and bone are subservient to You." [61];

and in another narration he said:

وَمَا اسْتَقَلَّتْ بِهِ قَدَمَيَّ

"And whatever is carried upon my feet." [62]

Are you humble?

Have you ever asked yourself this question? The status of the humble people before Allaah is indeed great. The traits of humility are many. Allaah links it with faith and made it a characteristic of His chosen servants.

﴿وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا﴾

[60] *Bukhaaree*
[61] *Muslim*
[62] *Ahmad*

"And the slaves of the Most Gracious *(Allaah)* are those who walk on the earth in humility and sedateness, and when the foolish (people) address them (with bad words) they reply back with mild words of gentleness." (*Al-Furqan* (25): 63)

Then Allaah says that the humble hurry to do good deeds in order to satisfy Him:

﴿إِنَّهُمْ كَانُوا۟ يُسَـٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَـٰشِعِينَ﴾

"Verily they used to hasten towards good deeds, and they used to supplicate to Us in hope and fear. And they were humble towards Us." [*Al-Anbiyaa'* (21): 90]

Also, Allaah says that the humble are the believers who have the noblest worship, which they preserve:

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَـٰشِعُونَ﴾

"Indeed the Believers are successful, those who are humble in their Prayer." [*Al-Mu'minoon* (23): 1-2];

and they are the ones that have been given beneficial knowledge:

﴿إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۝ وَيَقُولُونَ سُبْحَـٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۝ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا﴾

"Verily those who were given knowledge before it (the Qur'aan)**, when it is recited to them, they fall upon their faces in prostration, and they say, "Glorified is our Lord! Indeed the Promise of our Lord has been fulfilled." And they fall upon their faces weeping, and it** (the Qur'aan) **increases them in humility."** [*Al-Israa'* (17): 107-109]

The believer should show humility in every kind of situation; the most important of them are discussed as follows:

Humility before Allaah ﷻ and His Prophet ﷺ

Being humble before Allaah is to be in total servitude to Him and to submit to Him. This is the worship [*'Ibaadah*] that Allaah demands from all of us. It means having the highest degree of submission to Allaah by having the highest degree of love of Him. This is why Muslims are called the slaves of Allaah. It is only a heart that is full of humility that will accept Allaah to be the greatest of all and the most beloved above all else.

To be humble before Allaah and His Prophet ﷺ is not to consider oneself ahead of them in all of one's affairs. Allaah ﷻ says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ﴾

"O you who believe! Do not put yourselves forward before Allaah and His Messenger, and fear Allaah. Verily! Allaah is All-Hearing, All-Knowing." [*Al-Hujuraat* (49): 1]

It is also not humility to express displeasure with the decisions of Allaah and His Prophet ﷺ as this opposes total submission.

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا﴾

"It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed in a plain error." [*Al-Ahzaab* (33): 36]

To be humble before the Prophet ﷺ means not to raise one's voice above his own by showing disbelief, disrespect or neglect to his true sayings, actions or acts approved by him [i. e. his *Sunnah*]. Allaah ﷻ says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾

"O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not." [*Al-Hujuraat* (49): 2]

Here's an example of such humility: 'Once, Allaah's Messenger ﷺ saw a person wearing a gold signet ring in his hand. He pulled it off and threw it away, saying:

«يَعْمِدُ أَحَدُكُمْ إِلَىٰ جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ»

"One of you is wishing live coal from Hell, and putting it on

his hand."

It was said to the person after Allaah's Messenger ﷺ had left: 'Take your gold ring and derive benefit out of it, whereupon he said: 'No, by Allaah, I would never take it when Allaah's Messenger ﷺ has thrown it away.'[63]

Humility with Parents

Allaah ﷻ enjoins us to be humble and dutiful in the relationship with our parents He mentions it alongside making the acts of worship only for Him.

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۚ إِمَّا يَبْلُغَنَّ
عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا
تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ۝ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ
مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا﴾

"And your Lord has decreed that you worship none but Him and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small." [*Al-Israa'* (17): 23-24]

Humility to one's parents is in fact part of being humble to

[63] *Muslim*

Allaah and His Commands. Therefore, it should be of great importance to us. The Prophet ﷺ said:

«ثَلَاثَةٌ قَدْ حَرَّمَ اللهُ عَلَيْهِمُ الجَنَّةَ: مُدْمِنُ الخَمْرِ وَالعَاقُّ وَالدَّيُّوثُ الَّذِي يُقِرُّ فِي أَهْلِهِ الخُبْثَ»

"There are three people to whom Allaah has forbidden Paradise: one who is addicted to wine, an undutiful son, and a cuckold who agrees to his womenfolk's adultery." [64]

Humility in Self

Of foremost attention is that the believer must attain humility in his worship of His Creator. It is a sign of one's love for Allaah, sincerity of purpose and a key to success. For example, when it comes to the most important action of our lives – *Salaah;* Allaah ﷻ says:

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ○ ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَٰشِعُونَ﴾

"Successful indeed are the believers. Those who offer their Salaah **(prayers) with all solemnity and full submissiveness."** [*Al-Mu'minoon* (23): 1-2]

And Uthman bin Affaan ﷺ related: I heard Allaah's Messenger ﷺ saying:

«مَا مِنِ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا

[64] *Ahmad*

مِنَ الذُّنُوبِ، مَا لَمْ يَأْتِ كَبِيرَةً وَذَلِكَ الدَّهْرَ كُلَّهُ»

"When the time for a prescribed prayer comes, if any Muslim performs ablution well and offers his prayer with humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies to for all times."[65]

Humility is also important in other aspects of worship such as in *Du'aa'* (prayer) and *Dhikr* (remembrance of Allaah). Allaah ﷻ says:

﴿ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

"Supplicate to your Lord with humility and in secret..." [*Al-'A'raaf* (7): 55]

and

﴿وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ﴾

"And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the hours before sunset and be not among those who are neglectful." [*Al-A'raaf* (7): 205]

The believer must also have humility in mutual dealings and show

[65] *Muslim*

good character to all people. And dress humbly. Allaah ﷻ says:

﴿إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ﴾

"Verily, the most honourable of you with Allaah is the most pious." [*Al-Fath* (49): 13]

Allaah's Messenger ﷺ said:

«وَإِنَّ اللهَ أَوْحَىٰ إِلَيَّ أَنْ تَوَاضَعُوا حَتَّىٰ لَا يَفْخَرَ أَحَدٌ عَلَىٰ أَحَدٍ، وَلَا يَبْغِي أَحَدٌ عَلَىٰ أَحَدٍ»

"Verily! Allaah has revealed to me that you should humble to one another in order that no one should boast over another nor treat anyone unjustly." [66]

Pride, arrogance and being boastful are not traits that should be found in a believer. The Prophet ﷺ said:

«إِنَّ اللهَ قَدْ أَذْهَبَ عَنْكُم عُبِّيَّةَ الْجاهِلِيَّةِ وَفَخْرَهَا بالآبَاء، مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ، أَنْتُمْ بَنُو آدَمَ وَآدَمُ مِنْ تُرَاب، لَيَدَعَنَّ رِجَالٌ فَخْرَهُمْ بِأَقْوَامٍ، إِنَّمَا هُمْ فَحْمٌ مِنْ فَحْمِ جَهَنَّمَ، أَوْ لَيَكُونُنَّ أَهْوَنَ عَلَى اللهِ مِنَ الْجِعْلَانِ الَّتِي تَدْفَعُ بِأَنْفِهَا النَّتْنَ»

Allaah, Most High, has removed from you the pride of the Jahiliyyah (pre-Islamic period) and its boasting in ancestors.

[66] *Muslim*

One is only a pious believer or a miserable sinner. You are sons of Aadam, and Aadam came from dust. Let the people cease to boast about their ancestors. They are merely fuel in Hell-fire (Jahannam); or they will certainly be of less account with Allaah than the beetle which rolls dung with its nose." [67]

Fruits of Humility

The fruit of true humility is in the heart and not on the limbs. One of the pious predecessors said, "Seek refuge from the hypocritical humility." They said, 'And what is hypocritical humility?' He said, "When you see the body humbled, but the heart is not humbled." And 'Umar ﷺ looked at a youth who was lowering his head, so he said to him, "What is this! Raise your head, since the outward humility does not increase what is in the heart." (*Az-Zuhd*)

Here is an example of true humility: "When the Verse of the Qur'aan that says:

﴿أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ۝ وَتَضْحَكُونَ وَلَا تَبْكُونَ﴾

'Do you then wonder at this recital (the Qur'aan) **and you laugh at it and weep not.'** [*An-Najm* (53): 59-60]

was revealed, the Companions residing in the *Suffah*, (the courtyard of the Prophet's mosque) wept until tears began to trickle down their cheeks." When the Prophet ﷺ heard their weeping, he wept with them and his weeping made us weep. Then he said:

«لَا يَلِجُ النَّارَ رَجُلٌ بَكَىٰ مِنْ خَشْيَةِ اللهِ»

[67] *Abu Dawood*

"The person who weeps in humility to Allaah will not enter Hell." [68]

Ibn Al-Qayyim رحمه الله narrated:

"Indeed a servant commits a sin by which he enters Paradise; and another does a good deed by which he enters the Fire. The one, who committed the sin, constantly thinks about it; which causes him to fear it, regret it, weep over it and feel ashamed in front of his Lord due to it. So this sin is beneficial to him than doing many acts of obedience, since it has caused him to have humility – which leads to the servant's happiness, success and becomes the cause for him entering Paradise. As for the doer of good, then he does not consider this good a favour from his Lord upon him. Rather, he becomes arrogant and amazed with himself, saying: I have achieved such and such. So this further increases him in self adulation, pride and arrogance – such that this becomes the cause for his destruction."

An Excellent Abode

Finally, Allaah has prepared for the humble what the proud and arrogant ones will never attain. Paradise. What an excellent abode. In it, they shall possess all what their hearts desire and unhappiness will never touch them. The proud and arrogant will taste the evil outcome of their action in the pain and distress of Hell-fire. Narrated Abu Hurayrah ﷺ: "The Prophet ﷺ said:

«احْتَجَّتِ النَّارُ وَالْجَنَّةُ، فَقَالَتْ هَـٰذِهِ: يَدْخُلُنِي الْجَبَّارُونَ

[68] *Bayhaqee*

وَالْمُتَكَبِّرُونَ، وَقَالَتْ هَـٰذِهِ: يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ، فَقَالَ اللهُ – عَزَّ وَجَلَّ – لِهَـٰذِهِ: أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ – وَرُبَّمَا قَالَ: أُصِيبُ بِكِ مَنْ أَشَاءُ –. وَقَالَ لِهَـٰذِهِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ، وَلِكُلٍّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا»

"Paradise and Hell quarreled in the presence of their Lord. Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me?' Hell (Fire) said, 'I have been favoured with the arrogant (and proud) people.' So Allaah said to Paradise, 'You are My Mercy,' and said to Hell, 'you are My Punishment which I inflict upon whom I wish, and I shall fill both of you.'"[69](*Bukhaaree*)

And who are these people of Paradise? Narrated Haritha bin Wahb ﷺ: The Prophet ﷺ said:

«ألا أُخْبِرُكُمْ بأَهْلِ الجَنّةِ؟ كُلُّ ضَعيفٍ مُتَضَعِّفٍ لَوْ أقْسَمَ عَلى اللهِ لأبَرّهُ، ألا أُخْبِرُكُمْ بأَهْلِ النّارِ؟ كُلُّ عُتُلٍّ جَوّاظٍ مُسْتَكْبِرٍ»

"Shall I inform you about the people of Paradise? They comprise every obscure unimportant humble person, and if he takes Allaah's Oath that he will do that thing, Allaah will fulfill his oath (by doing that). Shall I inform you about the

[69] *Bukhaaree*

people of the Fire? They comprise every cruel, violent, proud and conceited person." [70]

So, ask yourself again: are you humble; do you possess the traits of those who are humble before Allaah and do you desire to one of the people of Paradise?

We ask Allaah to rid us all of arrogance and make us humble.

[70] *Bukhaaree*

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